ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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VIEW FROM THE TOWER

The outlook at the opening of the New Year has some very encouraging features. The outward evidences are that the marshalling of the hosts for the battle of the great day of God Almighty, is in progress while the skirmishing is commencing. While the Protestant (?) sects are coming daily into closer sympathy with the "Mother Church," as they rightly call the Church of Rome, the governments are doing likewise. The latest proof of this is found in dispatches dated January 1, 1886, in which it is announced that the Prussian government, which for several years past has been at enmity with the Church of Rome, proscribing many of her priests and bishops, declaring that the influence of Papacy is contrary to the peace and prosperity of the Empire, is now come into perfect harmony; and the Pope has decorated Prince Bismarck with the "Order of Christ," the badge of which is richly set in diamonds. This present was accompanied by an autograph letter from the Pope, and in return Emperor William of Prussia has decorated the Pope's chief secretary, Cardinal Jacobini, with the "Order of the Black Eagle," the most honorable decoration of the Prussians.

What of this you ask? A fulfilling of prophecy we reply. In the battle already beginning, we are clearly told that there will be a general division of the world into two contending parties. The kings, chief men, and mighty or influential men, the wealthy and the worldly great, are all on one side the battle, and with them the symbolic beast (Papacy) and Protestantism. All these unite their efforts, realizing that they must stand or fall together. (Rev. 19:18-20.) On the other side is the now present Lord, who, having taken his great power, begins the work of blessing the world by smiting down the oppressors—oppressive errors, and those influenced by the spirit of those errors, who attempt to monopolize the favors of God both temporal and spritual, and to oppress the people in their own advancement.

But who are with the Lord in this great work of smiting down error and oppression? The kings of earth? No. Financiers and capitalists? No; their interests are on the other side the question also. And where will the professed ministers of Christ stand who were sent to declare the good tidings of the deliverance which the King of kings is now bringing about? Where will the dignitaries and the influence of the Nominal Church be found? With the Lord? Ah, no; they have become so identified with the world that their interests will be bound up together, and their influence will be given on the side of error and oppression, on the side of kings and capitalists from whom they receive their support and upon whom they have become dependent.

Who then are with the King of kings in this conflict? Those close to him, his "regular army" are few—a little flock. Among these his followers, all faithful and true, are not many great, or rich, or mighty, according to the course of this world; but they are all rich in faith—chosen and faithful. (Rev. 17:14.) But the new and rightful King has an immense army of "irregulars" in every kind of uniform (except the white of the "regulars") Communists, Infidels, Socialists, Anarchists, Nihilists; all these fight in the battle of the great day, though ignorant of him whose kingdom they help to establish. These are the vultures of Rev. 19:17, 18, 21, who battle for plunder and get their fill in the overturning of earth's kingdoms;* because the *time* is come for Messiah to take the dominion of earth and to overthrow the oppressors and corrupters of the earth, (Rev. 19:15 and 11:17, 18.) preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth.

Meantime, while those who are in opposition to the kingdom of God and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter referred to above, (See Luke 19:27.) the Lord's professed Church is having its trial completed. Its testing "so as by fire" is being accomplished, and the stewards are being heard as to the faithfulness or slothfulness of their stewardship. (Luke 19:15.) We see and *feel* this daily also, another evidence that the time for the glorifying of the Church the body of Christ, is nigh at hand, after which they will shortly be manifested for the joy and blessing of the groaning creation. Rom. 8:19-23.

From the TOWER is seems evident that the deeply interested are daily becoming more so, as inspired by the truth they are making effort at the cost of inconvenience and sacrifices of various kinds to spread the glad tidings; while others who love the present world and its honors and comforts are becoming more and more cold and indifferent. This, too, is what we should expect. We are in the testing time, and must take our stand on one side or the other.

Many who inquired for the "suggestions" offered in our issue of September last, and engaged more actively in the work, are finding it a favorable opportunity for reaching hearing ears; and more than that we notice that their own hearts are being enkindled with the flame of the heavenly love in the message which they bear to those who sit in gross darkness all around them.

All this is encouraging, and in the name of the Master, we bid his faithful ones be of good cheer, and of thankful heart; while we trust that we all shall be more faithful and more used in the blessed service during the year begun, and that it shall be yet more rich in grace, knowledge, love, and good works, of faithful stewardship, let us render thanks for the favors and blessings past; for by the grace of God we are what and where we are.

To all the readers of the TOWER the Editor sends greeting and best wishes for the year 1886. May it be to all of you "A Happy New Year." Happy may ye be because of God's favors, realizing them in all the affairs of life, especially in the increasing knowledge of His plan and word of truth; in the privilege of suffering reproach and dishonor for the truth's sake, rejoicing and being exceeding glad that He counts you *worthy* to thus share the sufferings of Christ. (Acts 5:41.) May you have abundant and well improved opportunity for suffering reproach for the name of Christ and in suffering for well doing. (1 Pet. 4:14-16.) And being thus proved worthy of the everlasting glory reserved in heaven for such as thus follow in the Master's footsteps, may you have at the same time the joy of the Lord, rejoicing with an unwavering hope in "the glory that shall be revealed in us." Rom. 8:18.

* [This view of the physical aspects of the conflict is not out of harmony with the explanation offered in Volume VII of Scripture Studies, which treats the subject from the symbolical standpoint.]

TRACT FUND REPORT

I have the honor to report the matter of Zion's Watch Tower Tract Society finally and otherwise, for the year ending December 21, 1885, as follows:

Indebtedness January 1, 1885		$2446.01
Expended during the year 1885 in publications, etc., etc.		2531.76
Total		$4977.77
Voluntary contributions for the year:		
" to English Fund	$2535.16	
" to Swedish "	34.19	
" to German "	46.00	
Total		$2615.35
Receipts from sale of Florida Lands donated to Society		1846.25
Total Receipts 1885		$4461.60
Deduct Receipts from Expenditures		$4461.60
Balance of debt still owing		$ 516.17

This debt we may say is fully offset by Florida lands as yet unsold, the value of which will probably be enhanced by the completion of a rail road to the locality, shortly.

Thus seen we have cancelled our debt to the extent of $1929.84, besides expending $2531.76 in the work. The results of these donations cannot be correctly estimated yet; we may be enabled to judge of it more fully and more correctly when the Master makes up the accounts of the Stewards, and makes known the results obtained in his name by the use in his service. But we can give some basis for calculating when we say, that from this fund we published during the year 1885, reading matter explanatory of our blessed hopes aggregating 3,086,000 pages of the usual tract or book size. Of these 160,000 were German, the remainder in the English language—mostly "Food" and special numbers of the TOWER adapted to new readers.

At present there are about three hundred colporteurs at work in the vineyard earnestly laboring for the good of their fellow beings and for the "well done" of the Master, disseminating these publications. The only wonder is that more do not appreciate their privilege of being co-workers together with God in this way. We each should ask himself—What am I doing to herald the blessed gospel which did so much for my own heart? How am I manifesting to God my appreciation of his grace bestowed upon me? Very truly your servant in Christ.

MARIA F. RUSSELL,
Sec'y and Treas. Z. W. T. Tract Society.

WE REAP WHAT WE SOW

For pleasure or pain, for weal or for woe,
'Tis the law of our being—we reap as we sow;
We may try to evade them; may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure:
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved—
We must make ourselves lovable would we be loved.

Though life may appear a desolate track,
Yet the bread we cast on the water comes back.
This law was enacted by heaven above—
That like begets like and love begets love.

We are proud of our mansions of mortar and stone;
In our gardens are flowers from every zone;
But the beautiful graces which blossom within,
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold,
'Till health becomes broken and youth becomes old,
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh, wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

Selected.

SCIENTISTS NOT INFALLIBLE

The "Higher Criticism" which has undertaken to reconstruct all ancient records, which re-wrote the History of Rome for the first five centuries, pronounced Troy a myth, and has sought to invalidate or correct the Bible history, frequently makes such blunders and mistakes that all but the critics themselves will soon doubt its infallibility. The Troy of Priam, that they decided had never existed, has been unearthed by Schliemann, with its Scaean gates and Pergamos. At Mykenae he has found probably the very bones of Agamemnon, and the golden masks in which he and his friends were buried. The libraries of old Assyrian and Babylonian kings have also been brought to light by recent discoveries, and found to be rich in confirmations of the Bible story. They contain accounts of the confusion of tongues at Babel and of the flood, as well as many other illustrations of the sacred history. To two of these we invite the attention of our readers.

The prophet Isaiah (chapter 20:1) names an Assyrian king called Sargon. He was, as far as we know, mentioned by no other historian. Berosus and Herodotus were silent concerning him. Not another voice out of all the history of the past was raised to tell that he had ever lived. The critics did not hesitate to declare that this silence proved that he never had an existence. They held that it convicted Isaiah of a mistake and a want of inspired guidance. For twenty-five centuries the only intimation the world had that Sargon had ever lived was found in this passage of the Hebrew prophet.

But the Bible was right and the critics were wrong. The Assyrian discoveries have given us his full history. We are even permitted to study the royal archives of his reign. He was a founder of a dynasty, the father of Sennacherib, and one of the greatest monarchs that ever occupied the Assyrian throne.

Another example. The Bible makes the Hittites a great people in the earliest ages. They are contemporaries of Abraham, Moses and Joshua. A recent writer says: "We see their serried lines of chariots opposing Joshua on his entrance into the Promised Land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon, and their women in the *harems* of the same powerful monarchs; and finally we see the Syrian army flying in panic from the siege of Samaria for fear of the kings of the Hittites." The Scriptural writers make them a great and powerful people. But no trace of the Hittites has been found in classical history. In fact, of all known records, the Bible excepted, not one had one word in regard to this people. So the destructive critics on the Continent and their imitators in England, with various degrees of emphasis, asserted that these Scriptural recognitions of the Hittites had no foundation in fact, that no such people had existed during Old Testament times; that this part of the Jewish history was indisputably not true, and that this want of accuracy destroyed the theory of inspiration as well as credibility of the record.

For a long time no answer could be given that would silence objections. Not a line had been preserved elsewhere concerning this people in all the history of the ancient world. It was held to be impossible that a race of such prominence could have lived, flourished and passed away without leaving traces elsewhere. "The critical method had proved the Bible to be wrong." So the critics said.

But the march of modern discovery has proved that it was the critics who were wrong. In 1872 there were found at Hamath, not far from Damascus, inscriptions that were of Hittite origin. Soon after additional testimony came from Egypt. As the monuments there are more carefully examined, and as the work of deciphering inscriptions proceeded, behold the Hittites appear as one of the enemies most feared by the

Egyptians, as a great people, occupying a vast territory, and as one of the chief of then existing peoples. Nor was this all; the Assyrian tablets and cylinders added their testimony, and carried the history of the Hittites back to nineteen hundred years before Christ, declaring that at that remote period they were a mighty people. Their remains have been found from the borders of Egypt to the Euphrates and northward to Asia Minor, proving that they occupied a large part of Western Asia and were a mighty race.

Thus are the critics put to shame. So will it always be. We may sometimes have to wait for further light in order to silence them, but in due time it will come. "We have not followed cunningly-devised fables," but the word of eternal truth. The storms of error may beat upon it and seem for a time to prevail, but it will stand, for "it is founded upon a rock."—*Evangelist.*

OUR MONTHLY SPREAD

"Give us this day our daily bread."
JANUARY, 1886.

1. In righteousness begin the year.
2. Be strong; believe; cast out thy fear.
3. Trust thou in God, He will thee save.
4. Fight the good fight of faith, be brave.
5. With energy pursue life's race.
6. Soon thou may'st see the Saviour's face.
7. The Morning dawns! Thy blessed Lord is here.
8. As Steward, now, unto the King give an account.
9. Error and sin, twin monsters, cast ye down.
10. To overcomers there's a crown.
11. By grace we conquor in the strife.
12. The gift of God—eternal life.
13. Turn not the wand'rer from thy door—
14. Blessed are they who feed the poor.
15. This be thy prayer, "Thy kingdom come."
16. O Father, lead thy people home!
17. Forgive as we forgive, O Lord.
18. My trust will I put in thy word.
19. No longer in sin's by-ways roam.
20. The Spirit and the Bride say come.
21. The harvest passes, summer ends.
22. Some spurn the mercy heaven sends.
23. Drink deep the heavenly waters bright.
24. Flee from the darkness, walk in light.
25. Lo! "Rock of Ages cleft for thee."
26. Into the sacred shelter flee!
27. Swift passeth moments, hours and days.
28. Forget not to give God due praise.
29. Above all things, keep thyself pure.
30. God's promises are ever sure.
31. They're saved who to the end endure.

—*Selected.*

OUR STEWARDSHIP

"So account of us, as of the servants of Christ, and stewards of the manifold mysteries of God. Moreover it is required of stewards that a man be found faithful."—1 Cor. 4:1, 2.

There is a sense in which all men are stewards. Every good gift comes from the Creator, either directly or indirectly, and every man possessing means or talents should recognize them as trust loans under his temporary control. But in a much more particular sense the consecrated, the saints, are God's stewards, and of such Paul is here writing.

Once we were under condemnation, even as the world still is. We, through faith, are reckoned as having escaped the condemnation; we are cleansed; we are justified freely from all things through faith in the blood of atonement. Thus (reckonedly) made free from sin and death—and (reckonedly) restored to the perfect manhood and its rights, enjoyed before sin and condemnation, we had something which we could offer to God—something (reckonedly) clean and pure and acceptable to God, viz., our justified selves. When we gave our ALL to God, it included mind, body, time, talent, money, influence, reputation—all.

Paul informs us that all such sacrifices (previously justified, *i. e.*, reckoned clean and fit through faith in the ransom) are "acceptable to God" (1 Pet. 2:5). But how does God *accept* of them? We answer, By making us the stewards of all those talents, etc., which we consecrated to him. So then, our stewardship is a very *special* one. If we consecrated all to God, we have nothing, and should not once think of the things consecrated as ours; they are no more ours than the possessions, time, talents or money of another man are ours. When you consecrated *all*—even unto death—you became *reckonedly dead*, as a human being and to earthly ambitions, and reckonedly alive, as a "new creature," of a new, a spiritual nature, so that really, considered from this standpoint, we should think and act thus: I am now (reckonedly) a spiritual or heavenly being; my riches, my home, my honor, my every interest is now in heaven; but I am now here on earth, as a messenger or servant of God, entrusted with the responsibility of disposing of the earthly things once mine, (redeemed by Jesus, and then by me consecrated to God,) to the best possible advantage for the advancement of the Lord's cause—His children and His truth.

O that all the consecrated may more fully realize themselves as the Lord's Stewards, or Executors, appointed to administer upon their own Wills. How it would destroy the *I, my, mine* spirit, to realize that the I that once was is no more, but is dead! that "I live, yet not I," my former self; that I is dead; but Christ liveth in me; that I, *as a member of the Christ*, a spiritual creature, now live. The feeling, then, should be, I want to spend, fully and promptly, yet wisely as possible, the Master's goods, time, talent, money, influence, etc., put into my hands for disposal, anxious only that every farthing of it shall be so spent as the Master's Word directs, and as His example illustrated.

Ah, if it were thus, what an earnest offering, and what a zeal to dispose of the "goods" in their hands there would be on the part of the stewards. They would be earnestly *seeking* and *watching* for good opportunities to dispose of the consecrated "stuff." Soon influence would lose its present high premium, and time, and talent, and money, in the Lord's work would be more abundant.

Some get the mistaken idea that a steward is not expected to *spend* that committed to his care unless circumstances *demand* it of him. This is a great mistake; it is part of a steward's business to look up opportunities for using the "goods" committed to his charge. This is the clear teaching of Matt. 25:27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest." Such diligence in seeking and finding ways and means to dispose of our consecrated talents to God's glory, and to the advancement of His truth, is essential to faithful stewardship, (Matt. 25:21) and any other course is a violation of covenant; and he who does so, is an "unprofitable servant" (25:29). It is thus that Paul reasoned when he wrote, It is required of stewards that they be found faithful, and it was thus that he practiced, also. He was a faithful steward indeed ever seeking new and greater opportunities to spend and be spent in the heavenly service. And as always, "He that seeketh findeth."

But says one, Can it be that God demanded this of us? Ah no, dear friend, you seem not to understand the matter at all. The sacrifices which we make are not to meet the demands of God's justice; those demands were all fully met more than eighteen centuries ago and there are no such demands now against those who come unto God by way of faith in the redemption. But, God has purposed the selection of a "little flock" to be the Bride and joint heir with Christ Jesus of the eternal glory and tells us that He seeketh such to be conformed to the divine image of His Son, as prove themselves earnestly desirous and worthy of that honor by freely and gladly surrendering their little all of earthly valuables (?) a sacrifice to His cause.

It is because you declared it your desire to thus sacrifice, that he appointed you a steward of your own gifts and talents. If now you regret the consecration, and desire to be excused from faithful service as the Lord's steward, nothing is more evident than that you are "not fit for the kingdom" honors, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). Such are unworthy to be of the Bride and joint heir with Christ, whatever else they might be fitted for. This is evident because the very TEST which the Lord applies, by which to select the "little flock" proves those unfaithful and unworthy who desire to shirk the opportunities for service.

Peter tells us that we are stewards of the many and various favors of God (1 Pet. 4:10) and should so use them as to be

"goods stewards." And not only are we stewards of the consecrated money, goods, time and talents in our hands be they little or much; but in the text at the head of this article Paul mentions specially, the fact that we are stewards of the mysteries of God's plan. In addition to our own consecrated powers to use, God gives us a glad glorious message to the world the "good tidings of great joy which shall be to all people" ultimately, but which now is vailed from the world and is to them mysteries or hidden secrets. To receive the "good news" is to become a steward of it, and brings the opportunity and the incentive also for carrying out the original stewardship. It furnishes a reason as well as an opportunity, for wise and diligent use of every talent under the steward's charge.

It is required of a steward that a man be found faithful to his trust, and if unfaithful in administering upon the poor little valuables (?) which we ourselves consecrated, should we expect to have entrusted to us the greater authority and stewardship of the future? If we would rob God of the things we ourselves gave him in consecration; if we are unfaithful as stewards and appropriate to ourselves the "loss and dross," the gilded trinkets of the present, can we expect him who knoweth the heart to entrust to such care the true riches of his glory and kingdom.

Every steward should speedily look up his accounts and see to it that however the past has been, in the future he will be faithful. All such will hear the Master's voice say, "Well done! good and faithful servant; enter into the joys of thy Lord."

PAUL'S EARNEST DESIRE

[Reprinted in issue of December, 1879, which please see.]

THE MORNING COMETH

[Reprinted in issue of December, 1881, which please see.]

"BLIND GUIDES"

At the M. E. Church Conference Nov. 9th, Bishop Foster addressing the twelve bishops and forty laymen of the Conference with the large audience present, among other things, said, as reported in the daily Press:—

"There are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these Christians number less than a third. Half of that third belong to the Roman Catholic Church. The Protestants number 113,000,000. They are divided into 500 sects. And this number of their strength includes also all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom. The popular idea is that the Church of Rome is anti-Christ. I don't agree with the popular belief. I regard that wonderful institution as a great Christian camp. It may have to be reconstructed, but before us we have the great problem—the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 converts [?] and 2,000,000 Christian [?] among 260,000,000 heathen. Can we remove that solid boulder that is as old as the hills? . . . It is a big loaf to be leavened and it has been a long time working. We have now with us the sunlight of modern thought that is melting superstition. I am tired of the cant from our pulpits of sacred phrases that mean nothing."

This contains some hard truth, symbolically called "hail," as it is written, "The hail shall sweep away the refuge of lies." (Isa. 28:17.) Thus this great Doctor of Divinity is unwittingly serving truth as are Communists, et al., in other directions. Few sensible, thinking people can differ with the bishop as to the *facts* to which he refers, but we must take exception to his inferences and unscriptural reasonings therefrom.

Among the facts agreed to, one is, that few in Christian lands have any adequate conception of the smallness of even nominal Christianity as compared to the world as a whole, even when the reckoning is carried to the extreme of reckoning the entire population of the United States as "Christian," i. e., not barbarous, and including in this calculation all the infidels and unbelievers and the children. If this be reduced to ordinary limits it is an indisputable fact that not one third of these are even professors of religion; and of the professors, who can estimate rightly the smallness of the "little flock" of wholly consecrated ones, but the Searcher of the thoughts and intents of the heart?

But while the Bishop sees this fact, it is in a very limited measure, for he proceeds to reckon the great mass of people living in civilization, including as he says, all the thieves, ex-convicts, the debased, and besotted, and he might have added the Infidels and Atheists in Christendom, and lumping them and all their evils together, the Bishop asks how long it will take to convert the balance of the world to this same state. We question if any but a very few would be bettered by such a conversion. When they are all thus converted the Millennium will be here, the Bishop's argument would imply. Alas! it will indeed be a sad Millennium of war, murder, suicide, want, oppression and misery, if we judge from the Millennium now being enjoyed by the nations taking the highest rank among the so-called converted nations or Christian kingdoms (Christ-en-dom).

The Bishop's blindness to the Scriptural teaching concerning the Millennium and its object, and how it will be brought about, is another illustration of the truth of prophecy by its fulfillment. (See Isa. 29:10-12.) He is blind and cannot see afar off, and his argument is based wholly upon human reasoning devoid of and opposed to Scripture. He reasons exactly as the worldly man reasons, and neglects to seek wisdom concerning the future at the fountain of wisdom, God's Word.

We wonder whether he remembers that the Scriptures state that the worldly will be in darkness as to God's purpose and methods, and that the child of God has the more sure word of prophecy, to which he does well to take heed as a light shining in a dark place. [2 Pet. 1:19.] Does he forget that God is working the matter in such a way that it will be a surprise to the world, and come upon them as a snare—covertly, when not expected—and that they only who have the supernatural light of God's Word shall not be in darkness, that it should come upon them thus? for these will be guided by it into an understanding of "things to come," not discernable from the worldly standpoint. (John 16:13.)

As the Bishop looks out he sees the comparative smallness even of nominal Christianity, and under the false idea that the world must be converted to this Babylon condition, in which over five hundred sects contradict each other, before Christ comes, he is led to relax the strictness with which Christian character should be measured, so as to include under the name of Christ all who make any pretensions toward morality, in order to swell the number of the five hundred sects. And because the Church of Rome and the Greek Catholic Church would help on the count and number more than all the others, these must all be counted to the "Christian Union" in order to swell the pride of Christendom and carry out their theory—that the world is being rapidly converted to Christ.

But God will laugh at their calamity, and mock when their fear cometh—when this seemingly great structure of Babel falls to pieces in the day of the Lord; for "the Lord knoweth them that are his"; and his description of that "little flock"; of whom he says, "They shall be mine in that day when I make up my jewels" (Mal. 3:17), leaves no question that it is a very different flock from the "speckled and streaked" of which the Bishop speaks. It is to the "pure in heart" who have "made a covenant by sacrifice," a "little flock" that it is the Father's good pleasure to give the Millennial kingdom. When this elect company is selected, and thus exalted to power with Christ their head, they shall break in pieces the shackles and fetters, religious and political, by which Satan, the "god of this world," has so long oppressed the world and humanity. Thus he shall make "wars to cease unto the ends of the earth" (Psa. 46:9 and Rev. 11:17, 18). Then "He shall speak peace

to the heathen" (Zech. 9:10). He will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent (Zeph. 3:9). Then the knowledge of the Lord shall fill the whole earth!

This error that the Church, in her present condition, is to conquer and convert the world before the Lord comes, has misled many in every stage of the Church in this Christian age. It has been Satan's snare by which he has diverted the attention and service of many away from the work given by the Lord, viz.: to witness to the world, and to feed and build up the Church, and prepare her as his joint-heir to accomplish with him in the next age the subduing of all things unto himself.

The Bishop's hopes for the success of his plans for the future lie, not in Church creeds which cause a jargon, or in the power of the truth as conveyed to us through God's Word, originally accepted as the sword of the Spirit; these for eighteen hundred years have failed to accomplish the Bishop's plans though the Word of God has not failed to accomplish God's plans (Isaiah 55:8-11), but now his hope grasps a new lever of power, which above he terms "the sunlight of modern thought."

In his last sentence the Bishop voices the sentiment of the world and the devil, as well as the saints, for all are tiring of "the cant from our pulpits, of sacred phrases that mean nothing." See Isa. 29:15, 14.

JOYFUL SERVICE

If you want to know the character of a house, asks the servants—especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts for them. But it is different with the service of our Lord. Ask the old servants and you will get the best account of it. There may be servants who have tried it for a while and have become froward and willful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul, the aged. Observe the cheerfulness of the latest epistles of Paul. You have a good deal about his trouble and suffering in the midtime, but when he came to be Paul the aged, when he is writing to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the Apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service—nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the Word of God. He had lost his own brother, James, and his dearest friend, Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his epistle: "His commandments are not grievous," He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good, how blessed.

John heard his Master saying, and put his "Amen" to it at the end of his service, "My yoke is easy and my burden is light." It may be a question having regard to the context, whether, when our Lord says "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to his disciples, "My peace I give unto you." He intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says, "That peace I give unto you. In the world ye shall have tribulation, but in Me you will have peace." So in regard to those obligations of duty. He calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect Servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing itself; not merely master because he has money enough to employ them, but is a master who has done the work himself, and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do. I will show you." It is such a Master whom we serve.—*Donald Fraser.*

LOOK WE FOR ANOTHER?

"Art thou he that should come, or look we for another?"—Luke 7:19.

Almost 1900 years ago the Jewish Church was left desolate. Matt. 23:38. Before that time they were God's people as distinguished from all other peoples or nations; for "unto them were committed the oracles of God."

They were the "believers" of that age or day. They believed in the true God, in the Scriptures, and, of course, in the coming of the promised Messiah. As a nation they were God's nominal people, or "household of faith," yet among them were only a few "Israelites indeed." ("For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children," etc., Rom. 9:6, 7.)

When Jesus came, only a few became his disciples. Only a few discovered that the events of his birth, life, death, and resurrection were a fulfillment of their own Scriptures. John the Baptist preached his coming, and afterwards received and baptized him, and no doubt saw the Spirit descending upon him, and heard the voice from heaven saying: "Thou art my beloved Son in whom I am well pleased," yet when in prison John heard of the works of Christ, he sent by his disciples and said unto him, Art thou he that should come, or are we to look for another? Jesus answering, said, "Go and shew John again those things which ye do hear and see; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me."

Thus Jesus called attention to *transpiring events*, the fulfillment of their own Scriptures, as proof that he was the Messiah. He might have replied: "I am he." An imposter might have made the same claim, and given the same answer; but mark, the answer Jesus gave called their attention to evidence such as would convince them of the truth of his claim, provided they had been sufficiently interested in the Scriptures to make them capable of apprehending them, and of discerning the unfolding of truth then due, i. e., the fulfilling of prophecy, etc.

Notice also the significance of the last part of the answer, "Blessed is he," etc. Many, many were they who were offended (made to stumble) in him, believing not that he was the Messiah, because, perhaps, they looked for him to come in a manner different from that foretold in the Scriptures concerning him.

He came to his own and they received him not. His own people then, were Israel after the flesh, the nominal household of faith; and now he comes to their antitype, the nominal Christian Church or household of faith. But now as then they receive him not. They say, He has not come, "All things continue as they were," etc. Only a few of the Jewish "household" received him at his first coming, and only a few receive him now. They receive him because of the evidence, evidence, too, of the same character as that given to John—transpiring events; the fulfillment of the signs of his presence bearing witness to the fact.

Such as desire his appearing, and know the object of his coming, are not only rejoicing in, but heralding his presence, and preaching that the harvest is come, the fields ripe, and the separating work begun; that the Gospel day or age is ending, and the Millennial day is dawning. "To-day, if ye will HEAR HIS VOICE, harden not your hearts." Let not prejudice hinder you.

"Behold he stands at the door and knocks, if you will hear his voice he will come in to you, and will sup with you and you with him."

Blessed are they who do not stumble over him, for they shall be made rulers over all his goods. We cannot force others to receive him, neither could John the Baptist, but we can bear witness to the truth as the Scriptures reveal it to us, and "He that is able to receive it, let him receive it." "Who hath ears to hear let him hear." Think of the class who rejected Jesus at his first coming. They were members "in good and regular standing" in the Jewish Church; they reverenced the Scriptures as a whole but neglected to search them in particular, giving more earnest heed to the traditions of the elders which made void the Word of God. They were looking for a Messiah *to come*, yet not according to the Scriptures which declared the manner and object of his coming. Therefore they failed to recognize him when present. And

just so their antitype, the nominal Christian Church is to-day stumbling, and failing to discern him at his second advent; and for the same reason. But even this is in fulfillment of the prophecy; for it is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8:14.) Let us take heed, and neither be found "asleep" nor "drunken" with false doctrines and traditions, nor so "overcharged with the cares of life," as not to discern the signs of his presence.

If any man shall say unto you, Lo, here is Christ, or there; believe it not: or behold he is in the desert; go ye not forth: or behold he is in the secret chamber, believe it not; for Christ is a spiritual being and the eye of flesh can no more see him than it can see Satan, the god or ruler of this present evil world, the end of which is so near, "even at the doors."

Brethren, Jesus has come, and found the "household of faith," the Church nominal, as a body, lukewarm, indifferent and proud of their riches and increase in goods, but he knows their works, and says, "I will spue thee out of my mouth." (Rev. 3:15-19.) As a nominal system it shall no longer be God's mouthpiece to expound his word. He is choosing out from her his fit vessels. Because she is wretched and miserable and poor and blind and naked, he counsels her, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see," and "He that hath an ear, let him hear what the Spirit saith unto the churches."

Who hath ears to hear, should hear the counsel, and also heed the command now due, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

WM. C. MACMILLAN.

THE BASIS OF HOPE

"Ye shall not surely die." Gen. 3:4.

Under the mask of friendship, and as a bearer of good news, Satan, filled with jealousy at sight of the newly created beings, struck the blow for their destruction. He meant the murder of the race [John 8:44,] and he was sucessful. While all who accept the Scriptures admit the authorship of the cunning lie, comparatively few are ready to believe that it is the only text in all the inspired writings that intimates that man is immortal, or that when dead he is at all different from the lower orders of the animal creation. They everywhere recognize just what scientific research reveals, i. e. that life is not a created element at all, but a principle or force from some incorruptable and immortal fountain, transmitted into different organisms. That it is the same principle in all, the difference of its manifestations consisting in the endless variety of organism, and not in the principle itself. [See "Food for Thinking Christians," page 134—Eccl. 3:18-20; 1 Tim. 6:16.]

All life is the same whether in fish, fowl, beast, man or angel, and can be withdrawn by Him in whom all "live and have their being." [Psalm 36:9.]

God subjected the creation to frailty in hope, [Rom. 8:20], and mankind in endeavoring to find a basis of hope for the future, believed it lay in an inherent immortality; that death is not really death, but a condition of some kind through which he passes into another sphere of existence. And upon this idea are built all the theories and philosophies of a future state, that man has conceived.

God's dealings with the Jew and with the world were not of a kind to enlighten mankind upon the *real* hope if he chose Satan's lie. He manifested no *love* toward his creature, but was a "jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him." [Exod. 20:5.] And he was so dreadful that man could not but excessively fear him. "Every transgression received a just recompense of reward." No *love* was shown, and *mercy* was only granted that the whole Jewish race be not destroyed. [2 Sam. 24:16.]

There was no manifestation of love from God through all the long ages of man's experience with Justice. The first public choir that sang of "Peace and Good Will to Man" pointed to the infant in the manger, the real basis of hope for the world; not affirming that man does not die, but that an "off-spring" from the dying stem has been vitalized from the fountain of life and will become the "root" and life giver to the dying race. See articles "David's Son and Lord," Dec. 1885 TOWER, and "Except a Corn of Wheat Die," Feb., 1885.

Here then is the hope for the world of mankind; and on that central fact the doctrine of Jesus, from the "pure milk" to the "strong meat," must be built, as the only true hope for the future destiny of man.

He who rids himself of these doctrines, who leaves this central fact at any point, at once wanders off into darkness, and must build again to some extent on the lie that murdered the race. [Jno. 8:44.]

We regret to say that not a few are thus, wandering, and multiplying theories are to-day advanced which practically ignore the doctrine of Christ, and while they are less repugnant than the heathenish idea of eternal torment, they are no less obnoxious to the fires that will burn up his enemies round about.

The value of a gift lies in the appreciation of it, and life is a gift that will not be forced upon any. It is the synonym of existence, the principle that man lost, and without which there can be no sensation of either pain or pleasure. It is the one essence that man found it impossible to retain. It is not heaven, or hell, or any other place, or condition, that was held out through the law for man to seek for or to avoid, but life itself that renders any condition possible, is the promise everywhere held out by the law, or spoken of by the prophets. [Gen. 2:7. Deut. 30. Mal. 2:5 and all between.]

So deeply fixed in the human mind has this monologue of Satan become, that the true meaning of death is almost beyond the grasp of the intellect of many. And the theories and conjectures upon the condition in death, [which they call *after* death,] are as numerous and different as the nations of earth and their difference of knowledge upon other subjects. Having no data for conclusions, and with no evidences from the grave, it is not strange that no two classes have arrived at the same understanding of the matter. Hence we have theories innumerable from the simple "Happy hunting grounds" of the Red man, to the complete and listless swallowing up of the being in "bliss ineffable in the bosom of the Creator," of the Buddhist and, from the refining processes of symbolic fires of advanced theorists, to the more monstrous but equally absurd doctrine of writhings in torture, or shrinking aghast in mental horrors of the heathen and dark ages and, [with shame we add,] of our own day; all traducing the character of God and dishonoring to Christ.

The condition of death is the antithesis of life, it can only be defined in negatives or in figurative expressions. It is not a road to Paradise nor a passage-way through which a being is evolved into something else. If so, it would be a blessing [1 Cor. 15:26], and Satan would have been telling the truth in intimating that a spark remained that could not die.

It is figuratively called "a land" in Scriptures, but it is the "enemy's land," a "land of darkness" and "obscurity" without "any order." The "land of forgetfulness," "Where no man is," etc. It is also named "Sheol" and "Hades," "hell" etc. It is the place to which all alike go from the sinner of three-score and ten, to the little one of two years old and under. All cease to be, and "are not." [Matt. 2:17, 18; Jer. 31; 15, 16; Ezek. 3; 20; Psa. 88:12; Job 14:2.]

We used to wonder why Lazarus and others were silent upon their experience in hades, but now we know that they had nothing to tell, that "the dead know not anything."

The hope for the world lies in a *resurrection from the dead*, and not in any "ray of divinity" inherent in man. This hope has always been deemed a heresy, even by the systems that "allow" a resurrection [Acts 24:14, 15; 26:7, 8.] while denying it virtually. And the basis of this hope is Jesus only, who is "The resurrection and the life" [John 11:25]—a more than representative man; to him has been given to have "life in himself" and apart from him all at death perish. [1 Cor. 15.] He only hath the keys of hades and can re-create from nothing the beings that before existed and give them back the boon he purchased for and will again present to every son and daughter of Adam; and as they hear his voice and appreciate the gift he will restore to them all that was lost by the "fall." [Acts 3:21.]

"What think ye of Christ? is the test,
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of him."

H. L. GILLIS.

THE PASSOVER anniversary occurs this year in April and will be announced particularly in our next issue. We hope that all who can possibly spare the time and money, will arrange matters so as to commemorate with us here. We hope to have a very general meeting. Let all the preaching brethren make an extra effort to be present with us.

QUESTION COLUMN

Ques. Matt. 19:21. Why did Jesus tell the young man to "keep the commandments" in order to "enter into life" instead of making faith a ground of salvation? and how does this harmonize with Rom. 3:20? In verse 20 he replies that he has kept all these; but still he lacked, and Jesus says [v. 20]: "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come follow me." What is implied in the word perfect more than what is covered by the commandment, and what was the treasure he should have in heaven aside from eternal life?

A. In his answer to the young man, Jesus declares just what Moses had declared [Lev. 18:5], that under God's covenant with them, keeping the Law would insure eternal life to any Jew; but from the days of Moses to Christ not one had merited life by keeping the law. Hence death still reigned even as it had reigned from Adam to Moses, though many prophets and faithful men of the past had tried, in all sincerity, to keep the commandments. Hence every Jew should by this time have been convinced that none were able to keep the law, because of their imperfect, degenerate condition. God's perfect law is the full measure of a perfect man's ability. Had Israel acknowledged this, the law would have answered its purpose to them, for God knew beforehand that they could not keep it, and never expected them to. It was simply given to them to prove their shortcomings and their inability to measure up to its requirements, and hence should have prepared them to accept deliverance through Christ.

This young man had not learned this lesson, and therefore Jesus bade him go on trying to keep the law. But a little doubtful lest he might not be any more successful in winning life than had his forefathers, the patriarchs and prophets, although he thought he kept the law perfectly, he inquired, "What lack I yet?" Jesus' answer is designed to convince him that he had not kept the law perfectly—that he did not love God with all his heart, nor his neighbor as himself. He proved to him that he loved himself and his possessions more than either. And the young man evidently understood it, for he went away sorrowful, evidently convinced that he yet fell short of the requirement of the law. To keep the law perfectly in this age requires sacrifice. Who can love his neighbor as himself and see that neighbor suffer while he has enough and to spare? All mankind are suffering under the weight of sin, ignorance and misery, and whensoever we will we may do them good. Natural benevolence sometimes plans and arranges for the comfort and blessing of fellow-creatures, but the Body of Christ, all in whom the Spirit of the Master rules, will be ready and anxious to follow His example of doing good to the extent of self-sacrifice in order to do good to their fellows. In giving they will, above all else, seek to bestow spiritual food and clothing to the hungry and naked.

To keep the law in the next age, while it will still require a measure of restraint and self-denial until perfection is reached, yet will not require sacrifice of things lawful, even unto death, because of the changed condition of mankind and his surroundings.

Had the young man sold all and followed Jesus, he would have obtained more than the law promised. The law promised life everlasting, human existence—restitution, a treasure on earth; but the treasure in heaven to which Jesus referred is a change of nature from human to spiritual, and not only so, but to the highest order of spiritual being, the divine nature, as explained by Peter. [2 Pet. 1:4.]

The treasure in heaven is reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. And only those do keep the law who, being justified by faith in the precious blood of Christ, henceforth walk not after the flesh, but after the spirit. Such are reckoned of God as perfect, and as having kept the commandments; and are thus joint-sacrifices and joint-heirs with Jesus Christ their Lord.

This is in harmony with Rom. 3:20. By the actual deeds or doing of the law shall no flesh be justified, but by faith in Christ we are reckoned as perfect and our sacrifice therefore acceptable. The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. [Rom. 8:4.]

Ques. Bro. R. With the understanding that we have—that death, not dying, is the penalty of sin, how shall we harmonize the statement that Christ gave his life as a ransom [substitute] for many [Matt. 20:28], and the statement, "I have power to lay *it* down and I have power to take *it* again. This commandment have I received of my Father." John 10:18. Does not *it* in both cases refer to the same thing?

A. That the penalty of sin was *death*, is most clearly and emphatically stated—"The wages of sin is death"—"Dying, thou shalt die." The imperfect and dying condition which we enter at our birth, is simply the process which culminates in the full penalty—death—cessation of life—extinction of being—non-existence. If death is the penalty, then when will the penalty end? There is no inherent power in us which can ever deliver us from non-existence—death. The only way which the Scriptures disclose for man's restoration to existence is by the payment of his ransom, an equivalent price, a substitute. And this ransom was found in the Son of God who became a man—was "made flesh" [transformed from the spiritual to the human nature] in order that he might give himself a *ransom* for all.

That which Jesus laid down for our redemption was his being or existence in the condition he then possessed it—*i. e.* life or existence as a human being. We must not consider life (vitality) in the abstract without regard to nature the thing referred to, which he had power and commandment both to lay down and to take again. But in the sense of being or personality, the *human Jesus* gave HIMSELF his LIFE, his BEING, a ransom for all. And likewise he received life, being, or personality, in his resurrection; but it was a new being that arose of a new nature. Jesus arose a spiritual and no longer a human being; existence "it" was recovered, but not under human conditions, not human existence, for he never did and never will take back our ransom price, thank God.

It remains the equivalent price of our condemned race; and because it was laid down forever, we may live forever. It is life in the abstract sense that the pronoun "*it*" refers to in the text mentioned.

"If there had been a law given which could have given life, verily righteousness should have been by the law," and not by a sacrifice. But commanding a man could never make an imperfect man capable of meeting the requirements of justice; and even if able to do so fully, there were penalties against each of us through and because of Adam's sins which must be met, paid, settled by some one, and for each to meet them for himself, would be death—extinction. Hence the need of first a ransom, and secondly a life-giver; both of which needs are supplied to us by God in Christ Jesus our Lord. A thousand or a million years in death would not pay man's penalty, as there is no limitation of time either mentioned or implied, in the terms of the prescribed penalty nor in any scriptural reference to it; there is no escape except through the ransom provided.

The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but thank God he lives as a divine being to claim and restore to its perfection that purchased by his human life—mankind.

PRINCE BISMARCK recently honored by the Pope with an autograph letter and a medal of the Order of Jesus set in diamonds, is the first "Protestant" ever so honored by the Church of Rome. Does this indicate that the "infallible church," whose doctrines she claims are "unchangeable," has changed? or that Protestants have changed? That Protestants no longer *protest* has been shown in these columns recently by reference to the course and language of representative Baptists, Methodists and Presbyterians.

IS YOUR work a task? If so, why? Is it because—of your own self-will and against God's ordering—you have chosen some labor of which he does not approve? Is your trade or your profession a dishonest one? Does what brings profit to you bring evil to others or dishonor on the cause of God? Then the quicker you abandon that work the better. However profitable it may seem to you, however much it coincides with your own most intense desires, it can never be otherwise than a task. You will never find your calling, until you listen to the voice of God; you will never find freedom save in obedience to the law of God.

But if your work is a task simply because your answer to God's cause has been half hearted, or because you think you could have chosen your work more wisely had the choice been left to you, the remedy is easy. Give the whole heart to God's service; cast out the rebellious thought—it is a delusion born only of your discontent and brooding. The moment you accept God's ordering, that moment your work ceases to be task and becomes your calling. The secret of what is best in the Christian life finds expression in the precept of Paul. "Work heartily! . . . . ye serve the Lord Christ."—*Sel.*

We desire the address of some Swedish brother, whose heart is filled with the love of the truth and with a desire to serve it, who has the following qualifications for special service, viz.: one who has no family; one who has a good Swedish education and a fair understanding of the English language. Such will please address the Editor at once.

CHURCH AUTHORITY

The church of our Lord Jesus Christ is composed of converted people only, and is of divine institution.

Christ is the only Head of the church; and the Word of God the only rule of faith and practice.

Every person who loves the Lord Jesus Christ, and who obeys the gospel of God our Saviour, is a member of his Spiritual Church, and entitled to a recognition as such by fellow members.

There is but one church, of which Christ is the living head.

When men affirm that something more than membership in the body of Christ is essential to membership in their religious organizations, they make it other than the church of Christ, and make themselves greater than the Lord, for they refuse to receive him whom they admit the Divine Master has accepted.

The only division that is recognized by the divine Word is a local division. All the members of this holy church who are found in a given locality, are the church of that place. They ought, indeed, to recognize and receive one another, but only as Christ has received them. In all things they ought to regard it as his church, that he alone can constitute membership, and that all whom he has accepted are for that reason to be recognized as members of his church in that place.

Let all then who regard each other as members of the body of Christ, come together in any given place as the church of that place. Let the great object be in all cases, not the building up of an organization, but growth in grace and knowledge; let such local churches be in true fellowship with all of God's people; not because they hold to certain beliefs or are organized in a peculiar method, but because they belong to our common Lord.—*Selected.*

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VIEW FROM THE TOWER

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."—Matt. 9:35-38.

That was the "harvest" or closing period of the Jewish age, and we today find ourselves and the work similarly circumstanced in the "harvest" of the Christian age. All who realize the importance of the work, and are following close to the great Chief Reaper, are not only praying that others may be sent, but are themselves laboring and gathering fruit. All who have the compassionate, loving spirit of the Master are today moved with compassion for the multitude of the blind following their blind leaders, as together we see them going toward the ditch of unbelief and infidelity, and passing by the opportunity to make their calling and election sure to the great prize of our high calling.

The preaching and labors of Jesus and the apostles in that typical "harvest" was not often in the synagogues, but generally by private talks to individuals, and from house to house. Many of the deepest sermons of the great Teacher were delivered to congregations of one or two or a dozen. Jesus sent the twelve, and afterwards the seventy also, "two and two before his face into every city." They were not orators, nor with the exception of Paul, were any of them graduates of Theological schools, else probably they would have been so full of the traditions of their day that they would have had no "ear to hear," or hearing, would have been too great to utter the simple message of "good tidings," which the Master commissioned. They attempted not dramatic attitudes, they simulated not a superior dignity and austerity, they used not "feigned words," and tones, but in simplicity like their Master, their lips expressed the overflow of their hearts, as here to an individual, and there to a group at the corner in the public parks, they sought to inform the people of the Lord's presence and the kingdom which he was to establish, but which few of the Jews were ready to receive (as God had foreseen and announced), and which being withdrawn from them (as a nation), the Gentiles were invited to share; which kingdom is now—even at the door.

The work in this harvest is very similar in respect to its being mainly individual effort, and that of the humble and not too "wise and prudent" according to this world's wisdom. The synagogues of today are even more closely guarded than those of the typical harvest, so that rarely indeed is there in any of these any opportunity to deliver the message of the kingdom to the Lord's sheep, who may be bound up and starving therein; hence the work now as then, is more of an individual and private character. Consequently its rewards are not enticing to those who look for rewards popular among men—popularity, money, etc. Those who labor for the wages now offered for this service must have higher than selfish motives—love for the Lord, his truth and his children. These take willingly (Heb. 10:32, 33) the present wages of reproach, etc., and wait for the equally sure and great reward of honor and glory in the future. By this arrangement the Lord chooses his ministers (servants), thus securing though in all a "little flock," a ministry under whose faithful efforts now and hereafter, his infinite plans will reach a glorious consummation.

In the issue of September last, we mentioned a plan we had in view by which the humblest could share in the privileges and blessings of the harvest-work now, investing so much time and talent as they could command. The responses were more than we had expected. About five hundred eagerly grasped for the opportunity, and in response we sent to each a printed, private letter, explaining the method proposed, and over three hundred are now at work, laboring, enduring and sacrificing for the truth's sake, and for the sake of him who said, "Feed my sheep"—gathering fruit unto eternal life; and still applications continue to come in from others. Should no more engage in this service, we reckon that these now laboring will succeed during the present year in having the "Food" read by not less than twenty thousand thinking people; possibly fifty thousand. The result of this work in enlightening the minds and renewing consecrated hearts none can estimate now; and the results we find are even more marked upon the hearts of the "laborers" than those for whom they labor, the promise that he that watereth others shall himself be watered, being verified to each.

The results of the work of these as thus far prosecuted, reveals the fact that the harvest is truly great, and that many hungry, starving, fainting sheep are famishing for the bread of life. Many of the workers tell us that they are encouraged, and indeed surprised, to find some fruit of their labors where they had not expected it. This searching work reveals the fact that there are more truth-hungry than we had supposed, who are trying to feed upon the husks of tradition, and who though almost disheartened and blinded by error are still striving and feeling after the true God of justice and love. To search these out and feed and enlighten them is the present great harvest work. In view of the great work to be done, and the privilege of doing it, the thought is suggested, why may not many more be thus engaged? And we have therefore concluded to lay the plan before all our readers in this issue of the TOWER. Why may not five or ten thousand, instead of three hundred, be thus laboring for and blessing others? By thus preaching from house to house why not reach half a million or a million, and have that number read of these refreshing "good tidings."

It is with these thoughts that we now lay before you all the plan already working good results with some. We know of no better method available to most of you for spreading the truth than to get people to read the pamphlet "Food for Thinking Christians," and to know of the publication of the TOWER. And while bringing them and their topics to the attention of the people a most favorable opportunity is offered you for reaching the truth-hungry who have "an ear to hear" by bringing you in contact with such, manifesting them, and thus affording you opportunities to tell the dear story with your own lips, also.

To this end, as an aid to such laborers, we have prepared a large quantity of large printed envelopes, each containing a sample copy of the TOWER and a copy of "Food." These can be distributed from house to house and called for and collected a few days later, at which time you could take subscriptions, or sell the sample packets, or have conversations, etc., as you may find possible and expedient.

We need scarcely say to you that ZION'S WATCH TOWER is not a money-making enterprise. (Your own experience

probably proves this.) It has never yet repaid the cost of paper and printing any year since it was started. Nevertheless, if you are dependent for your living on your daily labor, you must needs have some income, or you could not give your time in the manner suggested. To such we would say that the following provision is made for this contingency: —You may retain ONE-HALF of all the receipts obtained as described from NEW readers to go towards your support, your traveling expenses, and the support of any one dependent on you, returning to the Tract Fund any surplus you may be able to spare.

Those who find themselves possessed of the gift of teaching (1 Cor. 12:8, 11, 18, 22, 29; and 14:1, 3, 9, 15, 22, 24)—ability to make clear to others the plan of our Father from his Word of truth, will thus be provided a grand opportunity for holding public meetings in school houses, halls, churches, court houses, market places, parks and vacant lots, to which the public might be invited; or private gatherings for the help of those found truth-hungry during the canvass might be held where and when possible.

As you go, let it not be for strife or vain glory, but that the spirit of truth filling you may overflow upon others. Speak the truth in love, love for the truth, and love for those you would assist. Be not ashamed of the Sword of the Spirit, the Word of God; handle it with confidence, but not boastfully; it is not thine, but God's. In speaking of the plans of the great Jehovah, let it be with reverence, as well as love. Do not for a moment forget the responsibility and humble dignity of your mission as an ambassador and herald of the Lord of life and glory. Go forth each day from your closet, from private reflection upon the glorious message you bear, forewarned and fore-armed also, to meet the reception you may expect from many who know us not; that being thus shod with the preparation needful, you may not so much feel the sharpness and ruggedness of the way. Even so it was with our Master also. Consider this lest ye be weary and faint in your minds. (Eph. 6:15; Heb. 12:13). Prepare from the first to endure hardness as a good soldier of Jesus Christ. This is your ministry. Make full proof of your ministry. Keep the object in view, and look unto Jesus for an example of how to endure, as well as for grace to help you. You may not *see* much of the fruit of your labors, yet the Lord may show you some, for your encouragement by the way. The fruits will be better seen by and by.

"Be ye wise as serpents, and harmless as doves." (Matt. 10:16.) We suggest this method of leaving the "packets:"

Do your scattering of the packets and your after canvassing in a systematic manner so that you will know just where you have been and where you have not been, and generally finish one street and town or city before beginning in another.

Remember the OBJECT before you; that it is not the selling of the packets, nor the taking of subscriptions, but the spread of the truth, by getting people to read. Endeavor as far as possible to forget the money feature of the work. It might be possible to take a subscription from a party who would never get much good of it, nor read it, or it might be possible to get a party to read by wise and fitly spoken words at the time of leaving the packet, who after reading would not subscribe, nor yet purchase the packet, but the latter would probably in the end yield most fruit to the Lord's glory; for the thoughts implanted while reading would probably never die if the heart-soil was good, and in the future might bud, blossom and bear good fruit. We must not measure success entirely by the present results. We would not, however, have any one think that the taking of subscriptions even from those but slightly interested is valueless; far from it. Some have had the TOWER in their hands repeatedly without having their attention riveted and their interest fully awakened who, by and by, were wonderfully aroused and blessed. Of such was our Brother Zech, mentioned in the Dec. '85 "View." So then take all the subscriptions you can, and sell all the packets you can, while bearing in mind that your OBJECT is, above all, to attract attention to the beauty and harmony of THE TRUTH concerning the teachings of the Bible.

"Be wise."—To secure attention to your mission and packet of reading matter you must be neat and respectable in appearance; kind, interesting and dignified in your language and manner, leaving no doubt in the minds of those you meet that your service is from your heart, and rendered to the Lord, and that not their money, but their hearts you seek especially. Take advantage of all the *circumstances* to so deeply interest, by conversation, those upon whom you call, and with whom you leave the "Packets," that they CANNOT HELP READING to satisfy interest or curiosity. Do not attempt to tell them *all* about the plan of God; the reading will do that better. Tell them just enough to make them desire to know more. Take advantage of their present religious views, as the Apostle did (2 Cor. 12:16.) If they are Presbyterians, Baptists, or Methodists, call their attention to the fact that "Food for Thinking Christians" harmonizes the hitherto supposedly contradictory doctrines, Election and Free Grace, and makes them both clear and beautiful, aiding greatly in the study of the Bible, and stimulating both heart and mind to Bible study. To one who is skeptical, point out the fact that this treats religious matters from a reasonable standpoint; and make clear to him that the creeds of the sects, and not the Bible, are unreasonable and contradictory. Many infidels and skeptics have been led to the Lord through reading "Food;" and hundreds write that they sat up all night to finish reading it the first time, only to read it over more carefully several times after. When, after leaving the packets several days, according to circumstances and appointment, you call to collect or take subscriptions, do all the preaching you can. The Lord has promised, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." (Luke 21: 15.) And you will find this true to the letter. You will find that none, even those professing to be teachers and ministers of the gospel, will be able to withstand the "Sword of the Spirit" with which knowledge of the truth arms you.

The best point to make prominent in these brief conversations is *the ransom*, its completeness and efficacy (Rom. 5:17-19), as far-reaching in its influence for good as the curse of sin was far-reaching in evil effects—"a ransom for ALL to be testified in due time" to all; and made available to them. Study these your sermons and points and texts; be thoroughly familiar with "FOOD" and its references. Refer them to it, and its arguments, and its Scripture citations. STUDY with all your heart to show yourself approved unto God, and to be used more and more of him to his glory; and study his Word with all the helps he has provided you, that you may "be ready to give an answer to him that asketh you—A REASON FOR THE HOPE that is in you, *with meekness and fear*." Meek and humble in your deportment, remember that you are sent with this balm, not to curse, but to bless; not to smite and wound, and drive the sheep, but to heal and help and draw them nearer to the true Shepherd, and his green pastures. Fear, lest you should let a precious moment or opportunity be wasted, wherein you might honor the Master or bless a brother. Fear, lest you yourself should through pride or vain glory, or unfaithfulness, fail to attain the glorious heavenly prize of which you teach others.

One Sister of this city reported as many as ten subscribers obtained in one day and many very interesting conversations with some evidently truth-hungry. There are more, many more of the Lord's children—our brethren and sisters —who are starving spiritually, and each faithful servant, each steward of the manifold grace of God should remember his commission to preach (Isa. 61:1 and Matt. 5:16 and Mark 16:15). "Let your light shine," and Go ye into all the world and preach the "good tidings" to every creature. Sound forth the glad song of *full* redemption by a mighty God and Saviour. Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. The harvest is ripe, let every servant thrust in the sickle. The Lord is with us; in his name alone and by his word alone we conquer.

Do not be discouraged; you will daily learn better how to awaken and interest the sheep; at first you may frighten the sheep only and have little success, but "Study to show thyself approved unto God," pray for help and let the Master's voice speak more and more in all your words and looks and deeds, and soon you will be used to bless and feed some. Spare not the steps nor the time; sow beside all waters and in due time ye shall reap if ye faint not.

Send for the Sample Packets as you need them, but don't let any be idle, re-distribute them over and over again, except where you make sale, or take a subscription, or give to one who is *much* interested, but too poor to purchase.

So surely as you are of the "body of Christ," so surely you will have a strong desire to "Preach the gospel to the meek." You have often sighed perhaps that you had but little money you could give to spread the message, and that you had neither the ability nor opportunity to publicly proclaim, "I am not ashamed of the gospel of Christ." Now God opens up this method whereby the humblest may, if they will, do effective preaching, much after the manner of the Master and the Apostles.

Of course those whose hearts are not absorbed in the "good tidings" and a desire to obey the injunction, "Feed my sheep," can go, one to his farm, and another to his merchandise or household affairs and find no time to be thus co-workers with the Master; and of course those whose hearts are full, will find some way to render service. They will find opportunities in which self-denial (self-sacrifice) will enable them to do what they can, and the warmer the interest the more time can and will they spend in this or some form of service appreciated by the Master.

One Sister can only find time as she goes and comes from the market and shows her will in the matter by using that. Another commenced by giving one half-day each week, and is now deeply interested and giving nearly four days of each week in this preaching. One Brother writes that he uses the evenings after his day's labor; another, that he finds the Lord's Day especially favorable to the work, and much more profitable than anything else to himself as well as to those whom he endeavors to interest, and whose minds and bodies are more at rest and who are more easily interested then, than upon other days. Next to meeting fellow saints for Bible study, no work could be better adapted or more suitable to the day which memorializes the resurrection of our Lord after having given himself a ransom for all; witnessing as it did, to the perfectness of that ransom which is the foundation of all the glad tidings of forgiveness of sins and full release of all from sin's penalty. Be not in too great haste; wherever you find a hearing ear give it plenty of time and call back repeatedly to assist. Be instant in season and out of season—when convenient and when not convenient *to you*. Take along a note book; keep a note of those specially interested, of those you failed to see, and where you began and left off distributing on a street, etc.

Let us know whether you are ready to try—When?—How many samples you will likely need, and whether you expect to canvass adjoining towns, etc., etc. God bless you. God speed the truth.

N. B.—In answering this state yourself clearly, and give your full address very plainly. Should you send in any lists of subscribers, six months and yearly subscribers should always be on sheets of paper separate from your letter.

HOW WE LEARN

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth:
Nor 'mid the blaze of regal diadems:

But in the day of conflict, fear and grief,
When the strong hand of God puts forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-plowed fields,
And the soul feels that it has not wept in vain.

—*Bonar.*

IN, BY, AND THROUGH CHRIST

Words are mediums for communicating thoughts. Where the same word is used in giving expression to various thoughts, we must judge of the meaning or sense in which it is used in any particular case from the context. This rule applies to the use of the preposition *in* of our English language, and also to its corresponding word *en* in the Greek. As an illustration of this, take the following sentence:

I had my satchel *in* (1) my hand as I went *in* (2) the wrong door *in* (3) mistake, *in* (4) haste to take the train, and determined to be *in* (5) subjection no longer.

In this sentence the word *in* is used to convey five different thoughts which though correctly stated, might be as well or better expressed by other prepositions. Thus, in the above sentence, the first *in* has the strict or primary meaning of in, while the second might more accurately be rendered *through*, the third *by*, the fourth *with*, and the fifth *under*.

The same is true of the corresponding Greek word *en;* its primary significance is (1) *in*, as, "in thy heart and *in* thy mouth" but *en* is also used as signifying (2) *through*, and (3) *by*, and (4) *with*, and (5) *under*.

This word (*en*) is translated (2) "*through*" in our common translation of the Bible, as the following instances will illustrate: "He casteth out devils *through* [*en*] the prince of devils." (Matt. 9:34.) "Sanctify them *through* [*en*] thy truth." (John 17:17.) Also Acts 4:2, Titus 1:3, and 2 Cor. 11:3. It is forcibly translated *by* (3) when the Apostle says, "I would stir up your pure minds *by* [*en*] way of remembrance." (2 Pet. 3:1.) It is, with evident correctness, rendered *with* (4) in Matt. 26:52, "They that take the sword shall perish *with* [*en*] the sword." (See its similar use, Matt. 20:15, 22:37, and 25:16.) The same word [*en*] is well and properly rendered *under* sometimes, as for instance (Matt. 7:6), "Lest they trample them *under* [*en*] their feet:" and (Rom. 3:19), "What things soever the law saith, it saith to them who are *under* [*en*] the Law."

With the above demonstrations of the meaning and use of the word in mind, it must be evident to every reader that the accurate meaning of these little words "*in*" and "*en*" in any case must be determined from the context, and from the general teaching of Scripture. To this we now direct attention in connection with the following texts:

(1) "If any man be in [*en*] Christ, he is a new creature." 2 Cor. 5:17.

(2) "The dead in [*en*] Christ shall rise first." 1 Thess. 4:16.

(3) "As in Adam all die, even so in [*en*] Christ shall all be made alive." 1 Cor. 15:22.

(4) "That in the dispensation of the fullness of times, he might gather together in one all things in [*en*] Christ, even in [*en*] him." Eph. 1:10.

(5) "God was in [*en*] Christ reconciling the world unto himself." 2 Cor. 5:19.

Those who have not noticed that, as above shown, the words *in* and *en* have no less than five significations, or who fail to make use of their knowledge and always give the words *in* and *en* their primary signification, must of necessity be somewhat bewildered by the foregoing texts; and gathering them together they would conclude that finally God, angels, men, devils, and the lower animals, would all be *in* Christ—"new creatures." And finally when asked how and in what sense these would ever be *in* Christ, they would doubtless be puzzled for an answer.

In examining these Scripture statements, let us avoid such a stupid and bewildering error, and noting the connecting text, let us rightly divide the word of truth (2 Tim. 2:15), applying the proper significance to the word *in* as when reading any other book. By recognizing the foregoing rule, we can readily bring all these texts into harmony with each other, and with all other passages of Scripture.

We start with the unqualified statement that the Scriptures everywhere recognize the Christian Church as Elect, according to the foreknowledge of God, and being *selected* through faith and obedience through the Christian age—"the acceptable year [epoch] of the Lord"—as the members of or *in the body of Christ*, joint-heirs with Jesus their Head and Forerunner, to the great prize and inheritance of "glory, honor and immortality"—the divine nature. All these are "new creatures." (2 Pet. 1:4.) These alone may therefore properly be said to be *members in* the body of Christ; and they are in all but a "little flock" of "overcomers." This being true, and we shall give yet further proof of it shortly, it follows that the other texts under present consideration should not be so construed as to nullify and contradict this plain and general testimony, and as we look at them we will find that they do not.

The second text corroborates the first and the above view

when it refers to a "first" or chief resurrection; for if all are to be *in* Christ as members of his body, why separate the members of one body? Furthermore this text separates and distinguishes between the dead *in* Christ, and other dead not *in* Christ, and thereby contradicts the idea some have drawn from the third text in the list.

The third text would have been more clear for the average reader had the Greek word *en* been translated *through* or *by* instead of "in" for this is the evident sense: As *by* or *through* the act of Adam our first representative all died, even so by or through the act of another representative shall all be made alive. The one caused the death of *all*, the other causes the re-living or resurrection of *all*. This text has the same significance as another by the same writer (Rom. 5:18, 19): "By one man's disobedience the many [all] were constituted sinners, so by the obedience of one shall the many [all] be constituted righteous."

Besides if we were to attempt to put upon this third text the primary signification of *in*, would it not imply that the dead would get into Christ first and be made alive afterward? And would not this imply an absurdity?

In the fourth text in the above list the word *en* might better have been translated *under* as in the other cases it has been rendered thus, and properly. (See illustrations given.) Jehovah has not only appointed Christ to be the "head over the Church which is HIS BODY" and which is to be associated with him in all his work in the future dispensations, but He also appointed the Christ (including the body) to be head or ruler over *all things*, purposing thus to again bring under one rule all things and beings earthly and heavenly, putting all things under Christ—under his feet or control, excepting only himself (1 Cor. 15:27). Thus understood this text is in harmony with all others, as well as grandly sublime in itself.

In the fifth text the word *en* may be translated advantageously, by either of the words *by*, *in*, or *through*. The thought is, that Jesus did not form the plan in the execution of which he has had and will have so important a place: for it was Jehovah's own plan. "God was [operating his own plan] *in* [or *by* or *through*] Christ; reconciling the world unto himself."

Let it be noticed, moreover, that while "by" suits the third of the above texts, and "under" suits the fourth, and either "by" or "through" suits the fifth, yet none of these can be applied to the first and second. These are sensible and reasonable only when *en* is translated *in*, and understood in its primary sense.

We trust that the above is hereby made clear to all; yet lest any should thus far have failed to note how clearly and forcibly the Scriptures everywhere separate those "in" Christ as body members, or under the other figure members of his espoused Bride, from the world which is to be blessed after the body or bride is *complete* (Rev. 19:7), and by that bride or body in connection with, and under control of the head, we will cite some Scripture relative to this point below:—

THE ONE BODY OF CHRIST, THE MEMBERS OF IT BEING SELECTED, DISCIPLINED AND PROVED NOW FOR FUTURE SERVICE AND GLORY

Because of the close relationship of this company, and because of their joint-heirship with Him, as the wife is called by the name of her husband, so these are called by the name of Christ and are the body of Christ.

The entire nominal Church is nominally "the body of Christ," but only the faithful "overcomers" who take up their cross daily and follow him, are worthy of him, and are really his body (Matt. 10:38), and the names of them he will not blot from the roll (Rev. 3:5); but he will eventually own and glorify them with himself as members of his "body," his "bride" and joint heir.

The present Christian age has for its special object the selection of this ONE BODY, of which Jesus is the head and chief. And as soon as the last members of this select company are prepared by discipline, etc., they will all be glorified by resurrection power, made like their head, and with him they will enter upon the great and long prophesied work of blessing all the families of the earth. Gal. 3:29.

How any one can read the Scriptures with interest and care, yet fail to see (notwithstanding occasional imperfections of translations) that the Christian Church is separate and distinct in the promises made to it, and in the hopes set before it, and in every sense, from the world, is more than we can understand.

Note the following references:—"There is one body even as ye are called, in one hope of your calling" . . . "one Lord, one faith, one baptism, one God and Father of all." . . . "And He gave indeed the Apostles and the Prophets and the Evangelists and Shepherds and Teachers for the complete qualification of the saints for the work of service in order to the building up of the body of the Anointed One." . . . "Being truthful, in love we may grow up in all things into him who is the head—the Anointed One—from whom the whole body . . . by means of every assisting joint . . . affects the growth of the body for the building up of itself in love." (Eph. 4:4-16). Thus the Apostle clearly shows that the work of the Church in the present time is for the completion of the Church—the body of Christ, as he had already shown (chap. 2:6, 7) that after our exaltation with Jesus to heavenly honors God would exhibit "in those ages that should come after, the surpassing riches of his favor, in graciousness on us, in [*en*] Christ Jesus." [*Rotherham's translation.*]

In the same letter (chap. 1:4-11) Paul tells us of the predestination of this body for this work "according as he chose us in him before founding a world, . . . in love marking us out beforehand unto adoption of sons . . . according to the riches of his favor which he made to superabound toward us; in all wisdom and prudence" [i. e., as we could bear it] "making known unto us the mystery of his will" [or plan] "according to his good pleasure which he purposed in him, with a view to an administration [dominion] of the fullness of the seasons—to reunite for himself under one head [or rulership] the all things, in [*en*—under] the Christ [head and body] the things on the heavens and the things on the earth, in [*en*—under] Him; in whom also we were taken as an inheritance, being marked out [as a class or body] beforehand, according to a purpose of him." —*Rotherham's translation.*

And in the same chapter verses 21 and 23 we are told that God exalted Jesus above all others, both for the present and all future ages, "and subjected all things under his feet and constituted him a Head above all things for that Church which is His Body—the full development [or completeness] of Him [the Christ] who the all things in all, is for himself filling up."

How well these statements from one epistle agree with the words of the Master himself, who said, "I pray not for the world but for them which thou hast given me" [the disciples]. "Neither pray I for these alone, but for them also which shall believe on me through their word. [The entire previously marked out "Church," "body," "bride," or "brethren" of Christ.] That they all may be one . . . that they may be made perfect in one and [as a result of the perfecting of that one body] that the world may know [in that due time] that thou hast sent me and hast LOVED THEM as thou hast loved me." John 17:9, 19-23.

We might multiply references to the oneness of the Body of Christ (into membership in which, consecrated believers now reckonedly come,) whose worthiness to be of His Body and share his name and coming glory is made to depend upon their faithfulness in suffering with him in this age in which sin and suffering are permitted for the development of this very Body of Christ. But this we leave with the reader to do for himself, merely citing you now to a few illustrations as follows:

Phil. 3:14, 21. This refers to the *one body* of many members. "Our inglorious body" as viewed by the world. Also note Paul's anxiety to be "found in Him," and at what cost he sought membership in that "body," and the superior or chief resurrection it will enjoy. Phil. 3:7-11. Also Col. 1:16-18, 24-28; and 3:1-4, 15. Also compare the account of the completion of the body of Christ by the gathering of the *dead in Christ* together with the last members, alive when their head returns, as given in 1 Thes. 4:16-18 with the account of same in 1 Cor. 15:51-53. Glance also at 1 Cor. 9:24-27 and at Rom. 12:4-6 and Acts 15:14.

Finally, notice also that in the ordinance of Baptism, the consecrated are baptized "into" Christ, by their sacrifice or burial in death with him (Rom. 6:3), and that in the breaking of the "one loaf" in commemorating the Lord's Supper, we signify our knowledge of, and membership in and fellowship with, the "one body," now being broken. 1 Cor. 10:16, 17.

THE HOPE FOR OTHERS NOT MEMBERS IN THE BODY OR BRIDE CLASS

Elsewhere we have shown from Scripture that in the consummation of God's plan there will be various orders or classes of beings, all fully and completely saved or released from sin and its effects, and all perfectly happy, all in perfect oneness of harmony with their Creator, and hence with each other, and yet as classes and as individuals differing

one from another, yet each rejoicing in his own station and appreciating it most.

Some will be heavenly or spirit beings, while others will be earthly or flesh beings; and as the Apostle informs us, there will be distinctions or different classes on both of these planes. (1 Cor. 15:38-40.) Among the earthly there will be differences, even as now there is one kind [or order] of flesh of beasts, another of birds, and another of fishes, and chief over and Lord of all these (Psa. 8:5-8; Gen. 1:28) is man. And when all things are brought into perfect harmony with God (all that will not after full opportunity come into harmony being "cut off" from existence), then these classes or orders will each be perfect, yet retain the Creator's originally intended differences from the other classes. Hence, "in the fullness of times," there will be on the earthly plane perfect fishes, perfect birds, perfect beasts, and over and above them all their king and ruler, perfect man; himself and his dominion restored (by the great Deliverer whom God provided—Christ Jesus and his "bride" or "body") to the original likeness of his Creator, and to his dominion over all.

And there will be likewise different orders or classes of beings on the heavenly or spirit plane of existence, all likewise perfect and happy and holy, and at one yet differing even as one star differs from another star in position, magnitude and orbit (1 Cor. 15:41).

Most excellent and exalted above all others, the center around which all others shall revolve, owning allegiance and rendering loving obedience and service, is the class of spirit beings of the *divine nature*—"for above all principality and power, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21.

As already shown, Jehovah alone possessed this divine nature originally, but has, because of his fidelity and obedience even unto death, "highly exalted Jesus our Lord to this sublimely grand position, so much better than angels," giving him the heirship and rulership of the universe. And not only so, but God hath promised and will not repent, that the "body members," otherwise called the "Bride" of Christ, sharers of "the sufferings of Christ" shall share also in his glory, honor and exaltation to the "divine nature," as heirs of God and joint-heirs with Jesus Christ their Lord. (2 Peter 1:4, Rom. 8:17, and 1 Cor. 6:3.) These wait until their foreordained number is complete and made perfect, to enter into the honors and joys of their Lord—to be "glorified together" with him. Rom. 8:17, and John 17:21.

How many different orders or classes of heavenly or spirit beings there are we know not, but one of the lower orders is that of "angels," only "a little" higher than perfect men (Psa. 8:5), though "far" below the divine order (Eph. 1:21), yet all perfect, all happy, all at one or in harmony.

Another class we know of who will in their powers, etc., be lower than the divine nature, yet spirit beings, probably much on the same plane as "angels," viz., the large class who, during the present age, made consecration vows, but who through "fear" (Heb. 2:15) hesitated and kept back the sacrifice and failed to suffer with Christ, when to have boldly advocated his teachings would have cost them earthly comforts, honors, ease, etc. These not being "overcomers," cannot be of the "Bride"—cannot sit with him on the throne of highly exalted dominion. (Rev. 7:9, 15; 14:3, 5.) Yet, thank God, there is a place provided for these "before the throne." They cannot have crowns, but they shall have palms, and shall serve God in or through or by means of the temple, though they cannot be parts of that temple which is the body of Christ. And this is a great company, while the temple class, the enthroned class, the crowned class, the body class, the overcomers, the joint heirs, who shall partake of the divine nature, and receive the great dominion is a "little flock." Compare Rev. 7:9 and Luke 12:32.

These are the virgin companions who follow the bride and rejoice in her exaltation, and are honored also, though less highly, by the king. See Rev. 19: 6, 7, and Psa. 45:14.

Thus seen, the hopes of all God's creatures for restitution and every blessing, is made dependent on Christ Jesus our Lord, and his perfect work—the ransom which he gave. Hence all hopes center in him, and every blessing and favor of God comes to men in [*en*] or through or by Christ, but in the sense of having membership in the select body, the Ecclesia (Church)—called "the Christ," of which He is the Head, only those are in Christ who, after accepting justification as God's gift at the hands of Jesus the Redeemer, also accept of God's call to sacrifice with Jesus; joint-sufferers, they are joint-members and joint-heirs with him.

If any man be thus *in* Christ, he is a "new creature"—reckonedly of the "divine nature," now. And these things shall be actually so, when the time for exaltation and change comes—when the selection of the entire body is completed. "*We* shall all be changed" and thereafter "we shall be like him" who is "the express image of the Father's person."

SHEOL IN THE OLD TESTAMENT

In the Revised Version of Gen. 37:35, the words of Jacob to his sons and his daughters, after Joseph's coat dipped in blood, had been shown to him, are rendered, "I will go down to the grave to my son mourning," *Sheol* being translated, *to the grave*. The Common Version reads, "I will go down into the grave unto my son mourning,"—the only change made by the Revisers consisting in a substitution of *to* for *into* and *unto*. But they have inserted in the margin the following explanation of *the grave:* "Heb. *Sheol*, the name, of the abode of the dead, answering the Greek *Hades*, Acts 2:27." This explanation is correct and sufficient; but the necessity of making it, and of referring to it in subsequent passages, shows that the translation was not esteemed wholly satisfactory.

It is not, therefore, surprising that the same word has received other translations, after the manner of the Common Version. For instance, in the account of the overthrow of Corah, Dathan and Abiram (See Num. 16:30, 33), it is translated, *the pit*, probably because this expression was supposed to agree with the form which was given to the judgment of God, viz., "the earth opened her mouth and swallowed them up . . . and so they . . . went down alive into the pit." But while retaining this translation, the Revisers have admitted the need of some explanation by inserting *sheol* in the margin, yet without referring as they should have done, to the passage in Genesis where this Hebrew word is explained by them as "the name of the abode of the dead." For can the world *Sheol* shed light on the English expression, unless its meaning is known to the reader? And if it could be assumed that the English reader would know the meaning of *Sheol*, why should not the word have been put in the text, instead of the margin? Without a reference to Gen. 37:35, the marginal *sheol* is practically useless to an English reader.

Indeed, we find such a reference in Isa. v. 14, where the word is translated *hell;* for the margin accompanies this third rendering by the following note: "Or, the *grave*, Heb. *sheol*. See Gen. 37:35." With this note the reader, provided he consults the margin and then examines the explanation in Genesis to which he is referred, will obtain a tolerably correct view of the meaning.

Briefly, then, the treatment of *sheol* in the Revised Version is as follows: It is translated *the grave*, fifteen times (Gen. 37:35; 42:38; 44:27, 35; 1 Sam. 2:6; 1 Kings 2:6, 9; Psa. 141:7; Prov. 30:16; Eccl. 9:10; Cant. 8:6; Isa. 38:10, 18; Hos. 13:14); *the pit*, five times (Num. 16:30, 33; Deut. 32:22; Psa. 55:16; 86:13); and *hell* fifteen times (Isa. 5:14; 14:9, 11, 15; 28:15, 18; 58:9; Ezra 31:15, 16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:15). It is also Anglicized as *sheol* in twenty-nine places (2 Sam. 22:6; Job 7:9; 11:18; 14:13; 17:13, 16; 21:13; 24:19; 26:6; Psa. 6:6; 9:18; 16:10; 18:6; 30:4; 31:18; 49:15, 16; 89:49; 116:3; 139:8; Prov. 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20). Thus it is translated in thirty-five places, and Anglicized in twenty-nine. And it is noticeable that all the passages in which it is Anglicized (including 2 Sam. 22:6—Psa. 18:6) are poetic. It is also noticeable that all the passages in which it is translated *hell* are in prophetic books (Isaiah, Ezekiel, Amos, Jonah, Habakkuk).

But is there any sufficient reason for this varied treatment of the word? We could answer this question in the affirmative if there were evidence, (1) that in the Hebrew language *sheol* had more than one meaning—e. g., a primitive meaning and a derivative, or (2) that in the progress of religious knowledge among the Jews, it exchanged one signification for another, or (3) that it always had an indefinite, shadowy meaning, dependent on the context. Upon examination, however, we do not discover in the Old Testament use of the word evidence that it had more than one signification, or that its latter signification was different from its earlier.

* * * * * * *

Sheol is represented in some of them as vast, cavernous, unfilled. In it the dead are spoken of as asleep, or inert, or as deprived of the honor and power which they had in life, (Isa. 14:9, 11, 15; Ezek. 31:14-18; Amos 9:2; Jonah 2:2; Hab. 2:5). We are unable to discover any valid reason for rendering the word *hell*, rather than *pit*, in these pas-

sages, or indeed any reason for translating it at all, which would not require its translation in any of the places where it is treated as a proper name.

The statement in the Preface to the Revised Version is as follows: "The Revisers, therefore, in the historical annotations have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. *sheol*' to indicate that it does not signify 'the place of burial;' while in the poetical writings they have put most commonly '*sheol*' in the text and 'the grave' in the margin. In Isa. 14, however, where 'hell' is used in more of its original sense, and is less liable to be misunderstood, and where any change in so familiar a passage, which was not distinctly an improvement, would be a decided loss, the Revisers have *contented* themselves with leaving 'hell' in the text, and have connected it with other passages by putting 'sheol' in the margin." (p. 7). The reasons here assigned for leaving the translation 'hell' in the text, do not seem to us very cogent, and the neglect to allude in any way to the twelve other places in which the same translation is retained, is remarkable. Probably, however, it was thought that the explanation of their course with Isaiah 14, would be considered, without remark, as applicable to the other cases. But it would have been better to have represented the Hebrew word everywhere by *Sheol* or *Hades*, its Greek equivalent.

Notwithstanding the criticism which we have ventured to make on the treatment of *sheol* in the Revised Version, we desire to say that, as far as we have been able to examine that Version, it is a great improvement on the one in common use. Though more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing to a more correct view of the original text.—*Alvah Hovey.*

THE PRECIOUS BLOOD

[Reprinted in issue of October, 1882, which please see.]

PURIFIETH HIMSELF

"And every man that hath this hope in him purifieth himself even as he is pure."—1 Jno. 3:3.

It has probably been noticed by our readers that but little has been said in the Tower upon the subject of morality, and that the various Christian graces, such as benevolence, kindness, gratitude, love, etc., have received but little special attention; while there has been no urging of Christians to be honest, to be truthful, to forego certain worldly amusements, to disregard the fashions of this world as to manner of dress, etc., etc.

These and kindred topics are generally regarded both in pulpits and in the various religious papers as matters of greatest importance. But it should be noticed that the bulk of Bible teaching is not morality, but "doctrines," revelations and teachings relative to God's plan and our part in it, from which, as fruits, morality and the graces are expected to grow. "Exceeding great and precious promises" are planted, and where these enter good and honest hearts, faith and hope and love spring up with their various fruits of purity of mind and body, meekness, gentleness, benevolence, and self-sacrifice for the good of others, and above all, in the service of God and his truth. Thus morality and the cultivation of the various graces are by no means ignored in Scripture; and though accorded a less prominent place than other features of their teaching, they are thus most emphatically taught.

Because the Bible does so, the Tower aims at the root of the matter, to get the heart right; for "out of" the heart "are the issues of life." (Prov. 4:23.) An impure fountain cannot send forth sweet waters; neither can a pure fountain send forth bitter waters. But how shall the heart be made right? by telling a man that he must not be intemperate, that he must not be dishonest, that he must not be unkind and selfish, etc.? No; you will never convert a man by laying down the law to him, nor by merely telling him the disadvantages of wrong doing. Men know what they ought and ought not to do generally, but the tendency of the fallen nature is downward, and they need to be converted from the heart before they can resist it. That is, the affections must first be turned away from sin to righteousness.

Nothing is calculated to do this so effectually as to let men see the glorious plan of God as revealed in the Scripture. This is to be God's plan in the age to come; for the knowledge of the Lord revealed by his plan shall fill the whole earth as the waters cover the sea. Men will not then be scared into the service of God by the false threat of eternal torment; but being constrained by the love of God, the abundance of the nations shall be converted. (Isa. 60:5.) God does not desire the service of fear, except that filial fear which is inspired by love, which dreads to incur his displeasure, or to appear ungrateful for his favors.

The Bible, in type, and prophesy, and copious expositions of the same, shows how fully and completely our sins have been cancelled, and our lives redeemed, by the precious blood of Christ; how it has been done in strictest harmony with the justice of God, who had justly condemned us to death (extermination) on account of sin, but who now as justly awards to all who will accept it, eternal life through the gift of his Son, our Lord Jesus Christ, who paid our ransom price. And this is shown to be our strong consolation, which leaves no room for doubt of our everlasting inheritance thus purchased for us, unless after being brought to a knowledge of it, we refuse to accept the favor of God which few will do.

The Bible not only gives this sure foundation for our faith, but it fills our hearts with joy unspeakable and full of glory through the revelations of the blessings to come, the further manifestations of the love of God. And in the presentation of so grand a plan for the redemption and restitution of mankind, the glorious character of our God is made to shine with such lustre that as men come to see it, they will be constrained to admire, to love, and to imitate.

Thus it will be with all men, when all men are brought to the knowledge of the Lord; and thus it is now, with those who are now made acquainted with him. His love begets our love and gratitude in return; his justice awakens our sense of justice; his benevolence leads us to deeds of benevolence: and thus we grow up into his likeness. We can show our love and gratitude to God by manifesting his character to our fellow-men, both in our common dealings with them, and also by doing good to all men as we have opportunity; especially to the household of faith (Gal. 6:10); in making known to all the exceeding riches of his grace. And if any man love not his brother, how dwelleth the love of God in him?

And every man which hath this hope which the Bible inspires, in him, purifieth himself even as he (God) is pure. Beholding the character of God as it shines in the face of Jesus Christ, he endeavors to eradicate from his own character and disposition that which is impure and out of harmony with the perfect pattern. Seeing God's benevolence, he gets ashamed of his own selfishness; seeing God's energy, he gets ashamed of his own indolence; seeing in God the beautiful balancing of a wise economy with a bountiful and loving providence, he comes to despise both meanness and extravagance, and attempts to wisely balance his own character in this respect. And thus the purifying process progresses from day to day in all who are truly his children.

And yet it is not by this purifying process that we render ourselves acceptable to God, though we are not acceptable to him without it. We were justified (reckoned perfect) at the very outstart—as soon as we believed—through the merit of our Redeemer; but if we would continue to be so reckoned, we must continue our endeavor to reach perfection. And he who does not make such endeavor has by no means the spirit of Christ. It is impossible to conceive of one filled with the spirit of Christ yet lacking in love to others, especially to them of the household of faith, or wholly lacking in effort to show that love. Love will show itself in deeds of kindness and acts of service, and love will return the evidences of grateful acceptance, and thus love cements the hearts of the truly consecrated.

A heart destitute of that love which delights to render service, or destitute of gratitude for favors received, either from God direct or through others, is not fully in fellowship and communion with God. How dwelleth the love of Christ in such a one? When God's truth takes proper hold upon the heart, it begins at once its moulding, shaping influence, bringing the child of God day by day into closer comformity to his will. And love will not render service grudgingly with a sigh and a groan at every effort. Such service is not pleasing to God. "The Lord loveth a cheerful giver," of whatever

nature may be the gift or service to him or others.

Every one that hath this hope in him purifieth himself, for it is vain to hope for future glory if we are not trying to subdue sin now. God provides the helps in the promises, etc., but leaves us to do the purifying in ourselves, as the text asserts. To the extent that we let His truth dwell in and operate in and control us, to that extent will the purifying progress. The Bride makes herself ready (Rev. 19:7) for union with the Bridegroom by using the means provided by the Bridegroom. MRS. C. T. RUSSELL.

CONCEDED AT LAST

Dr. Charles Hodge once declared that he never saw a Calvinistic theologian who held the doctrine that only a certain part of those who die in infancy are saved. Dr. Krauth replied that he had seen more than one such; and certain of the species survived down into the beginning of this century, and perhaps still linger about Steubenville. Dr. Krauth unkindly proceeded to give superabounding evidence that it was the general belief of the Reformed Church for a century or two after Calvin, that unbaptized infants are lost.

Prof. George L. Prentiss, of Union Theological Seminary, publishes an able and significant paper in *The Presbyterian Review*, in which he not only admits that the doctrine of general infant salvation has *begun* to prevail only in this century, but gives the credit for its victory in this country to Dr. Lyman Beecher and Dr. Charles Hodge. He proves conclusively from the teachings on the subject of the framers of the Westminster Confession that when it confines salvation to the elect infants, it was understood to hold that there was another class of unsaved, non-elect infants. He reminds us that even gentle Dr. Watts could, at the best, only hope for the *annihilation* of the infants of the heathen, and that Dr. Emmons could find no reason for believing that they would be saved.

But the more interesting feature in this admirable article is not its honest confession of unwelcome historical fact, but the presentation of the theological bearings of the doctrine which have never been fully considered. Read first this pregnant paragraph in reference to the complete overthrow within our own century of the belief held by Augustine and Calvin, and the Westminster divines and Dr. Watts:

"The lesson taught us by such strange facts in the history of religious belief is not self-complacency, but charity and self-distrust. Very likely some of our opinions, which we identify with revealed truth, will be justly regarded a hundred years hence as wholly contrary alike to reason and to Scripture."

That is very pregnant and very true. It means that theology is a progressive science. It means that discussions of Inspiration, Atonement, and Eschatology are to be not merely tolerated, but welcomed in any church which will not be left far behind the truth a hundred years hence.

But Professor Prentiss proceeds to specify somewhat more carefully some of the theological bearings of the new doctrine of Universal Infant Salvation. It must have serious bearings if it teaches us that God, out of his infinite love, saves the majority, perhaps, of those who are saved, without regard to their original sin or their actual sin (for most of them have committed some actual sins) without probation and without repentence and faith. The doctrine of Universal Infant Salvation abandons the doctrine that renewing grace comes through baptism, or that children are saved through a covenant with their parents. It rests their salvation solely on God's goodness.

The doctrine of universal salvation, says Professor Prentiss, also "involves some very difficult, as well as very interesting questions in eschatology." How, he asks, does grace operate in them? Is it imparted before death, in death, or after death? What is the process, and what is the intermediate state by which the child, born unregenerated and under the curse of native depravity, nay, already beginning its actual sin, becomes fitted for the companionship of the holy? Truly here is a revolutionary element introduced into theology. However true the probation view in the case of adults, as compared with that of gracious election and sanctification, it has no relation to infants. By grace they are saved, without probation or faith.—*N. Y. Independent.*

Our friends seem to be getting at some of the leading questions even though still so bound by their traditions and "standards" as to be unable to get at the answers. Cast but a glance at the theories suggested above and in the light of scripture and reason, one or both, they all crumble and fall.

If as Calvinists (embracing all Presbyterians and regular Baptists) once claimed, only elect believers and their baptized (sprinkled) children are "saved," then all others must be considered "lost," by which they give us to understand they mean, sent to a place and condition of endless torture; either physical torture, or as some of them express it, "mental agony which is worse."

But as above shown this barbarous view is giving place to a more enlightened one, by which all infants whether of believers or of unbelievers washed or unwashed, sprinkled or unsprinkled are transferred at death to heavenly bliss and none to torture. And if this change of theory be considered by our friends to alter the future for the thousands of heathen infants dying today, they must, if they would be just, transfer (in theory) from torture to bliss the millions of heathen infants who died before they changed their theory, and thus at one stroke they would transfer probably more than fifty billions of infants from torture to glory. Truly our Calvinistic friends are rapidly turning into Universalists, and if they keep on at this rate another stroke of the pen in their theory could as easily elect everybody.

We say "could as easily," and we add as reasonably could *all* adults be elected, as *all* infants, under this rule. How so, you may ask? We answer that if, as is claimed by Calvinists, the electing was done before the foundation of the world, and if *all* so elected are saved, and *only* these, then from the above method of reasoning, it follows that all infants are elected and will all be saved; and since all adults were once infants, it follows that they were elect at that time. And according to Calvinism, once elected, they are always elected, and hence the present theories of Calvinists virtually make of them Universalists.

But while as above shown, Dr. Hodge, Prof. Prentiss and others recognized as representatives and leaders in religious thought from the standpoint of Presbyterianism, have modified their views, and the general views of their church to the extent of recognizing all infants as *elect*, yet they do not accept the *reasonable* deduction of their theory, which we have just presented, viz., universal election; nor do they act upon their theory as it relates to the infants. Their confession of faith still discriminates between the sprinkled children of believers, and the unsprinkled, and children of unbelievers, and they still treat the sprinkling of unbelieving (?) infants as of vital importance.

Furthermore, if they really believe that the heathen dying in infancy, all enter an eternity of bliss, and all heathen adults dying, enter an eternity of woe and torture, why, if this is really their view, do Presbyterian missionaries so valiantly assist in stopping heathen parents from destroying their infant children? Why with such a faith, do they not rather use every means to kill off the children? If their theory be correct, the missionaries would save more by far in this way than by present methods of helping preserve the lives of the children, knowing full well that they do not gain one in a thousand of those who reach mature years?

The reason is, that these advanced thinkers do not believe their own theories; they are in utter confusion on all doctrinal matters; and we fully agree with the quotation above, that some of their doctrines "will be justly regarded a hundred years hence as *wholly contrary* alike to reason and Scripture." Our prayer and labor and hope is that this desirable conclusion may be much sooner realized, in order that the Election which is reasonable and Scriptural and beautiful, may be seen by the thousands now blinded by "Confessions of Faith," traditions, superstitions and errors received from the past.

We will in our next examine the doctrine of Election as taught in the Bible, and would only here say that our friends above quoted while stepping out of the awful and barbarous view which consigned billions to torture simply because God wanted to have them tortured, and predestined that such should be their portion, they are stepping out in the wrong direction: in a direction which denies the necessity of faith in the Redeemer, which ignores original sin and the necessity and fact of the ransom therefor. They are stepping out of heathenish error, not into the light of God's revelation, the Bible, but simply into a ray of light from their own intellects.

The fact is, that in this step out, and forward, the Bible is ignored because it is supposed to be in harmony with the original doctrines of Calvinism, and thus in seeking light of human reason separate from the Bible, they are in a fair way to stumble shortly into a denial of original sin, a denial of the ransom (or corresponding price) paid by Jesus, and finally a denial of all which does not suit their un-ruddered and un-anchored reason.

Let us use our reasoning powers as God intended, but let us not launch out upon the great sea of thought without a rudder and compass and Pilot. If we have not these, better far that we should stay at anchor and hold to the Word of God with blind faith and never reason at all. But rightly equipped and manned let us go on in grace and knowledge and love unto perfection. Thus all would soon see that in our first trial all were condemned in and through our Father Adam. God had arranged for our redemption, and in due time the ransom was given for all who were condemned in the original sentence. And in due time (the Millennium) all will be brought out of their graves to a knowledge of the Lord: and his plans and laws being then made known to all, their acceptance will be required. Hearty acceptance of God's plan, and obedience to it, will then be rewarded with life, and any other course will be punished with the second death [extinction], leaving the culprit in the same state he would have been in had Christ not redeemed him.

Meantime an election progresses and two classes are chosen, one from among those living before God sent his Son, and one since—a house of servants and a house of sons (Heb. 3:5, 6), an earthly and a heavenly "little flock." Yet not an infant in either, they are all "called and chosen and faithful," elected according to the plan which God originally purposed, viz.: "Through sanctification of the spirit [i. e. consecration of their hearts or minds] and belief of the truth, which truth, is the power of God unto salvation to every one that believeth." 1 Pet. 1:2; 2 Thes. 2:13.

A RAY FROM THE PAST

I suppose there are few readers of the Bible who have not felt, if I may use the expression, a little puzzled as to the real meaning of St. Paul's language when, in addressing the Philippians, he says, "Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love . . . . And I therein do rejoice, yea, and will rejoice." Phil. 1:15-18.

How any man could preach Christ of envy and strife, and how St. Paul could experience gratification in consequence, appears to us almost a paradox. Now every difficulty removed is a step gained; and although I would not venture to affirm that the solution I am about to suggest is indisputable, yet it commends itself to my judgment as at least highly probable; and if I can help any inquirer after truth to the removal of even one difficulty, whether of more or less importance, it is certainly not labor thrown away to make the effort.

We must remember that these words were written by St. Paul when he was a prisoner in Rome. We know that he was suffered to dwell by himself with a soldier who kept him. Can we doubt that he spoke of the things of the kingdom to that man, and preached to him Christ crucified as the sinner's only hope? or is it very difficult to suppose further that under the great Apostle's teaching and prayers this man became a convert to Christianity? If so, his conversion would soon become known to his fellow-soldiers, and he would become to them an object of scorn and derision.

Now the excavations of recent years at Rome have brought to light a very remarkable drawing commonly known as the "Blasphemous Graphite," which was found on the plaster wall of a guardroom of the Imperial barracks in the substructions of the Palatine, and which, I think, gives us the clue we are seeking. It is a rude representation of the crucifixion. The Saviour is represented extended on the cross, having a human figure with the exception of the head, which is that of an ass, from which circumstance the epithet "blasphemous" has become irrevocably connected with the drawing. On the left hand is a rudely-drawn figure of a supposed worshipper; and in ill-formed letters, such as we might suppose an illiterate soldier would draw, there is the inscription

ALEXAMENOS SEBETE THERON

(Alexamenos worships God).

The whole purport of the designer of the sketch is evidently to hold up to scorn some fellow-soldier of the Prætorian guard as a worshipper of a God who was at the best only half-human, and who underwent the ignominious punishment inflicted only on slaves and the vilest criminals. See, he seems to say, what kind of God Alexamenos the Christian worships!

"Little," says the Rev. Dr. J. R. Macduff in his most interesting remarks on this drawing, "did this jeering Pagan dream that his blasphemous work would be one day dug up as one of the evidences of Christianity, proving as it does in the most incontestable form that the early converts believed the great doctrine that the crucified Man was none other than God," [i. e. "manifest in flesh."]

But important and interesting as is the inference drawn by this distinguished author from the discovery of the Graphite, I think we may safely proceed a step farther. St. Paul tells us that his bonds became manifest in Christ throughout the whole "Prætorian guard,"—as the word in the original means, and as indeed it is translated in the Revised Version; and then in the same connection he proceeds to use the language we are considering:—"Some indeed preach Christ even of envy and strife; not sincerely, supposing to add affliction to my bonds."

Does not all difficulty in understanding the passage now vanish? The scoffing author of the Graphite only intended to cast ridicule and contempt upon his fellow-soldier and his religion, but notwithstanding, whether in pretence or truth, Christ was preached, and "I therein," said Paul, "do rejoice, yea and will rejoice."

God manifest in the flesh, the sinless one dying on the cross for the sinful—thus preached on envy and strife by the Pagan soldier in the early ages of Christianity, but by a most remarkable providence of God, has been preserved for centuries in the Prætorian guard-room, and is now brought up from its long burial in the dust to proclaim anew the foundation truth of the gospel, and incidentally to throw light on a somewhat obscure passage in the writings of St. Paul.

If this be so, do we not here see another instance of God's over-ruling of all events to the fulfillment of his own purposes? Has he not once more made even the wrath of man to praise him? —*P. C. Hill.*

MODERN REVIVALS

There are, presumably, some of God's children who hesitate to sever their connection with nominal Zion, though conscious of her lack of Spiritual power, such as characterized the early church.

They still linger among her barren wastes, beguiled by the vain hope that "Zion" is about to shake herself from the dust and to exchange her unseemly attire for the "garments of salvation."

Great effort is made to confirm this view, and it is even declared from the pulpit that "the church" was never possessed of as great Spiritual power as at present. The work of Christianizing the world is reported to be progressing rapidly, and it is claimed that only a liberal amount of material aid is needed to speedily accomplish this grand result. Bishop Foster, of the M. E. Church, in the part of his address quoted in January No. of Z. W. T., makes an arraignment of the clergy that ought to make both the cheeks of all the guilty ones burn with shame; and which does cause God's people to mourn, that those professing to be commissioned from on high, should for any consideration, lend themselves to the work of deceiving the people of God.

In commenting on the slow progress of Christianity among the heathen, the Bishop is reported to have said, "The facts are mis-stated daily in the pulpits all over the country." The reason given by the Bishop for this deception is, that the truth would cause discouragement. This charge may well be so extended as to include modern revivals, which are heralded over the country by means of the church periodicals, and for the encouragement of the Church, *piously* mis-stated as in the case alluded to by Bishop F. That these revivals are more imaginary than real, a little examination will show. A few years ago, Mr. Moody and his army of co-workers set England all ablaze with revival fires. Their success was such that the more enthusiastic supposed the whole world was about to be converted, and the millennium was to be speedily inaugurated. London was especially favored, and Mr. Moody is reported to have pronounced it the most religious city in the world.

A little later, and just as it might be expected that this seed-sowing would produce a bountiful harvest, all Christendom stands aghast as Editor Stead tears the mask from London society, and reveals a depth of depravity that might well shame any heathen city in the world.

Nor is this an exceptional case. It is very plain that the moral condition of communities is not generally improved by the modern revival. Neither are the churches that have

been thus blessed (?) spiritually improved. The contrary is rather the case.

Moved by the eloquence of these evangelists, seconded by the personal appeals of friends, and made doubly effective by the songs and singing, thousands have been floated into the church, only to weigh her down so heavily with worldliness, that but little more is wanted to sink her beneath the waves that already rise up for her destruction. These are represented in the Saviour's parable, by the seed that falls in shallow soil, and *immediately* it springs up, "because it has no depth of earth." These thousands do not examine the Word of Truth to inform themselves "whether these things were so," but accepting all as truth, and embarking in the undertaking without counting the cost, is it any wonder that they so soon wither when the sun's rays reach them?

No artifice can hide the spiritual destitution of the nominal church, or long serve to buoy her above the surging tide.

Let none of God's people be deluded by these representations, but if they hear the call to "come out from Babylon," let them obey the command, and at once separate from a system which God no longer recognizes as an agency for the extension of his kingdom. S. T. TACKABURY.

THE TRIAL OF OUR FAITH NECESSARY

Brother Von Zech translates the following letter from a German Lutheran minister who first received the good tidings through the German Tract:

DEAR BROTHER:—Enclosed I return with hearty thanks the two sermons you sent me, I also received the German edition of Z. W. TOWER. It is precious, and we have been very much blessed by it. We are convinced of the truth, and I should like to resign my office in this worldly congregation and in the nominal church as soon as possible; but my wife is solicituous for the future. O if the Lord would show me a way, that my dear wife and children need not suffer want by this step, I would take it and henceforth labor in his service only. To go out as a book-seller separated from wife and children, would be too hard. The Lord has ways and means when his hour has come—we know of none. Please send me three copies of the German TOWER regularly.

Yours in Christ. ———.

[We sympathize with this dear Brother and there are on our lists probably three hundred ministers in the same quandary: we sympathize with them all. Yet we must in love and the truest sympathy tell them, that if they are consoling and excusing themselves as the above brother, by saying "The Lord has ways and means when his hour has come—we know of none;" then, they are deceiving themselves and losing their hold upon the prize of our high calling.

True, the Lord could so arrange things that you could follow the truth without effort or self denial or loss of influence, salary, etc., but reflect that the united testimony of his Word is, that the present age is a trial under disadvantageous circumstances, purposely permitted to be so, in order to give the consecrated ones an opportunity to show the strength of their love by the greatness of their sacrifices; and thus to select the "little flock" of "overcomers," who rejoicing to suffer for the truth, shall be esteemed "worthy" to share the throne and glory of the great overcomer Jesus, in whose footsteps of self denial they have rejoiced to be counted worthy to walk, and whose afflictions they have with joy sought to fill up. (Eph. 4:1; and Rev. 3:4; and Rom. 8:18).

It is because our Lord desires us to make our calling and election sure, to win the great prize he has set before us, that he does not smooth the way before us now (as he will before the world in general during the Millennial age when the "righteous shall flourish"). While he sympathizes with us fully he sees more clearly than prejudice sometimes admits of our seeing, the necessity of our trial, without which we could have no victory. And hence he tells us kindly, but firmly, that if we love houses, lands, wife or children or any other thing more than him, we are not worthy a place among his disciples to whom he promised the kingdom. He is then proving us, by the present discipline and watching to see how fully we meant it, when we professed to leave all else to be his followers. He tells us that in representing the truth we are representing him, and that to be ashamed of the truth is to be ashamed of him; and that whosoever is ashamed of him now, such will he be ashamed of and not acknowledge as members of his Bride before the Father and the angels.

Really, when we think of it, we should be ashamed to stultify ourselves, by the thought even, that we are useless in the world, except to preach errors which we see to be contrary to God's Word and a libel on his great name and character. If, indeed, we are so useless and helpless that we can make a living in no other way, would it not be far more honoring to ourselves and all other honest souls that we should starve to death rather than dishonor God, deceive the people and make merchandise of Babylon's errors? But why should we fear to starve? can we not earn enough for bread and water to keep us from starvation? Can we not rely fully upon God's promise to this effect? (Isa. 33:16; Psa. 37:25 and Matt. 6:30.) Is our faith so small?

Nay, doubtless each has confidence regarding the bread, water and plain clothing, but what they fear is the loss of some of the comforts, the luxuries which God has not guaranteed us. Whatever we have more than the actual necessities, we should wear as a loose garment to be cast aside for the spread of the truth or any other service of the Master in which its use may be needful. Nor should we do this grudgingly, but rather of a willing mind. We should remember the example of the Apostles who left all to follow the Master, counting home comforts, influence, etc., as but loss and dross, enduring stripes, imprisonments and hunger, if by any means they might be accounted worthy a place in the kingdom with the Master; as members of his body (Phil. 3:7-11). And above all, dear brethren, let us not forget him who set us an example that we should walk in his footsteps. Remember how he left home, and comfort, and riches, and glory, and heavenly honors in his desire to fulfill the Father's plan and bless us. Consider him lest ye be faint in your minds. Act out your convictions promptly, for the Lord loveth a cheerful giver. Every cross seems harder before than after we lay hold to lift it. The Master himself will come the closer and help us. He will not suffer us to be tempted above that we are able, but will with the trial provide a way of escape which he will reveal to us after we have conquered self and laid hold of the cross.—EDITOR.

A UNITARIAN CONFESSION OF FAITH

It is a pleasant thing to discover that there may be more of truth held by Christians outside the pale of "Orthodoxy," than they have been given credit for. We fear that there are but few Unitarians today whose faith is so pure and Scriptural. The building of the First Unitarian Church of Philadelphia, erected in 1821, has been recently demolished, and in its corner stone was found the following inscription:

"This house we appropriate to the honour and sole worship of the High and Lofty One who inhabiteth eternity; the Blessed and Only Potentate, whom the heaven of heavens cannot contain; who dwelling not in temples made with hands, but in unapproachable light, is not worshipped by men's hands, as though he needed anything, seeing he giveth unto all life, and breath, and all things: This is that One God, beside whom there is no other; and who, being rich in mercy, for the great love wherewith he loved the fallen race of mankind, hath sent them the message of grace, truth and salvation by his beloved and chosen Son, Jesus of Nazareth, whom by anointing with the Holy Spirit and with power he hath constituted the Messiah, the Christ, the one Mediator between God and man, and in whose resurrection and exaltation he hath given assurance unto all men that he will by him judge the world in righteousness. *Deo. Optimo Maximo. In rœcula sœculorum Gloria.*"

THE venerable Mr. Sewall, of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice, but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman thinking he had not been understood, said loudly, "I didn't ask you to give Mr. Sewall, I asked you to pray," "O, yes," he replied, "I heard you, but *I can't pray till I have given something.*"—*Sel.*

PECULIAR MEANS

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself selects means that seems the worse fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?—it is a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of a city to be thrown down?—the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven?—the lightning is left to sleep above, and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching, and won from sensual delights to a faith whose symbol is the cross, and whose crown is to be won among the fires of martyrdom? Leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The helm of the church is entrusted to hands that had never steered aught but a fishing boat; and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and in the palaces of Rome.—*Guthrie.*

THE SYMBOL OF OUR BAPTISM

The Greek is remarkably perspicuous in construction, and definite in significance.

There are terms expressing the application of liquids in almost every conceivable manner:—

Cheo, I pour; *Raino,* I sprinkle; *Louo,* I wash, bathe; *Nipto,* I wash my hands or a part of my person; *Bathizo,* I immerse or plunge, well deep, from *Bathos* the bottom; *Rantizo,* from *Raino,* I sprinkle, shed forth; *Bapto,* I dip, I dye; *Baptizo,* I dip or immerse.

Now of all the words indicating the application of liquids our Saviour commanded the action contained in the last, *Baptizo,* as expressing his will and no other.

If the word used by him does not mean immerse simply, then the Greek language possessed no word that did.

That this was the original institution is beyond doubt, and it continued the only form of the ordinance for more than 1300 years, except in cases of inability on account of sickness, or in present danger of death. In such cases it was thought that affusion would answer for baptism.—*Bible Banner.*

QUESTION COLUMN

Ques. Please explain Matt. 27:52, 53?

Ans. We can explain little more than you can read in this passage. The object of the awakening we know not. Two things we do know, however, from other Scripture teachings, viz.: These were not raised spiritual beings and were not members of the class denominated "the body" or "the bride" of Christ; for this company like the head, or Bridegroom, is to be of the spiritual order. We know this, because this occurred previous to Pentecost, and none but Jesus himself was begotten of the Spirit to the new nature until Pentecost. Nor can these have been *fully* resurrected, i. e., brought to perfection as men, for even the worthy patriarchs and prophets cannot be perfected, or take precedence of the Christian Church, the spiritual selection, the body of Christ. We presume, therefore, that they, like Lazarus, awaked for a time and then died again. Nor does the narrative call it a resurrection; it merely says, came out of their graves, as Lazarus did.

THE PASSOVER FEAST celebrated by the Hebrews continues seven days, commencing on Tuesday, April 20th, (which is reckoned as commencing Monday evening at 6 p. m.) which is the fifteenth day of the Jewish month Nisan.

We celebrate the killing of the Passover Lamb, which occurred previous to the feast kept by the Jews. It was on the afternoon of the fourteenth of Nisan (corresponding this year to Monday afternoon, April 19th) that Jesus died. According to the law the Passover Lamb must be killed on the fourteenth of Nisan, which this year would be any time between Lord's Day, April 18th, at 6 p. m., and Monday, April 19th, at 6 p. m.

When the Lord and the Apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth—"the same night in which he was betrayed." After the typical supper the Remembrancer, or Lord's Supper, was instituted, and then they went out—to Gethsemane, to Caiphas, to Herod and Pilate, and to Calvary; where Jesus was crucified on the afternoon of that same day, and buried the same afternoon, because the great Feast of Passover began the day following, commencing at 6 p. m. of the same day in which Jesus died.—John 19:32, 33.

It was not the Passover Feast then, but the supper, that Jesus observed, and after which he instituted as instead of it a memorial of his death in the bread and wine.

Our celebration of the REMEMBRANCER this year will therefore be in the evening of Lord's Day, April 18th at 8 p. m. Let as many as can, meet together, here or elsewhere, on this occasion; and let not those who are alone fail to comply with the dying Redeemer's words—"DO THIS in remembrance of me"—not as a compulsory duty, but love's privilege.

The feast-week of Passover celebrated by the Jews, to us is fulfilled on a higher plane, in the joy and peace and liberty wherewith Christ makes free from the antitype of Egypt—the world. And we will realize a still grander liberty and joy when our release from bondage is actually complete.

EVERY act of the man inscribes itself in the memories of his fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered with hints, which speak to the intelligent.

"No man or woman of the humble sort can really be strong, gentle, pure, and good, without the world being better for it; without somebody being helped and comforted by the very existence of that goodness."

"ORDER is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams to a house, as the bones to the microcosm of man, so is order to all things."

"THE deep mysteries of faith are not given to the lukewarm and the idle, but to those who are 'watching thereunto, with all perserverance and supplication,' and who make no bargain as to the way the Lord shall lead them."

"THERE is no friendship that is strong enough to get along unless it can take faults for granted. Saints may be plenty in heaven, but they are very scarce on earth, and if you are going to form friendships, you must form them so that they will be able to swallow up the faults of those you love."

WE must not judge whether things are of God by the good or bad result, since David said that his feet had well nigh slipped in seeing the prosperity of the wicked.

THE *United Presbyterian,* discussing the recent elections in England, says: "England is moving on towards—we do not know what. Its democratic development is slow, yet sure; and though the church seems to be strong, its disestablishment is only a matter of time. The tendencies of the age are too strong even for British sturdiness, reinforced by all the power of sacred traditions, and the old things must pass away to make room for the new."

IF any one should give me a dish of sand and tell me that there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.—*O. W. Holmes.*

THERE are no times in life when opportunity, the chance to be and do gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer nor greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God, the hour of suffering is the turning hour of his life. Opportunity opens before him as the ocean opens before one who sails out of a river. Men have done the best and worst, the noblest and the basest things the world has seen, under the pressure of excessive pain. Everything depended on whether they looked to the depths or to the hills for help.—*Phillip Brooks.*

VIEW FROM THE TOWER

The evidences are increasing on every hand which prove not that the Day of the Lord is *near*, but that it has come; that we are in it and that onward "it hasteth greatly." We are already in the time of which the Prophet spoke, saying, "The mighty man shall weep there bitterly"—the mighty in every sense of the word, in power, in wealth, and in religious influence. They are getting into the predicted distress, though the pinching process only begun, does not as yet cause them to cry out with bitterness; but surely and increasingly it is coming, as graphically described in Scripture language "as travail upon a woman"; with increasing severity, relieved by intervals of rest.

The stirring events of the past few weeks—riots, strikes, lockouts, boycotts, etc., are known to all, and speak of a power which the mighty men, statesmen, capitalists and clergymen, little imagined or dreamed of a few years ago, when the TOWER in its first issues pointed out from the Scriptures that thus it would be.

Day by day, the forces gather and the trouble increases, yet so gradually have they come, that few are awake to their extent, or appreciate the situation fully; hence the present condition of affairs causes less uneasiness than it deserves.

Another point to which we called attention some time since, is being fulfilled. We pointed out that "The Beast," of Revelation 13:4-8 representing the Papacy, would in the struggle between capital and labor already begun, be found on the side of the "kings and mighty," and would with them be overthrown, and along with it the "false Prophet" (representing in symbol the various sects of Protestantism) as portrayed in Revelation 19:19. The fact that the "Two Horned Beast" was not mentioned at all in this final struggle we interpreted as signifying that that system (The State Church of England and Ireland) would pass out of existence as a "beast," or church and state combination.

Looking about us, we see that not only are Papists and Protestants coming closer together to the support of the "mighty," but to the support of each other, feeling that they must all stand or fall together. We see too that Germany, the once bitter foe of Papacy, has surrendered and granted it special rights and privileges in Germany, and honored it by submitting to the Pope state questions for arbitration; and the Pope in turn has honored Bismarck with membership in the so called "Order of Jesus," though as the opponent of Papacy, few ever earned more richly than he, the curses and anathemas of the Pope.

While thus strengthening herself with the "mighty and the chief-captains" on the one hand, on the other, Papacy has commenced a crusade against labor organizations; and the public press reports show, that since our last issue a number of their Bishops have issued circular letters denouncing the workmen's association known as "The Knights of Labor," and ordering that their faithful shall not be identified with it.

This would have been a wise stroke of policy in times past, but is not today. In thus seeking the favor of the "mighty," Rome will surely lose her hold over the masses, whose intelligence is rapidly growing, and who are learning to think for themselves. The result will be as shown (Rev. 19:20), the governments will fall and these religious institutions will go into destruction.

The ecclesiastical power symbolized by the Two Horned Beast, is rapidly dissolving. The church as a governmental establishment in Ireland, has already passed away, and the ablest statesmen of England concede that it is only the question of a very short time when it will be disestablished in England. In fact a bill to this effect was introduced in Parliament this present month, and was evaded by but a small majority, because some felt that the question was scarcely ripe yet.

Thus we see the Two Horned Beast as such dropping from view, and we can thus account for the fact that it has no part in the struggle at its close as shown in Rev. 19:19, 20. A "beast" is the symbol of a kingdom: hence the separating of the English church from the government will neither destroy the beast nor church; but since Revelation is treating of ecclesiastical beasts, it drops from view when it ceases to be an ecclesiastical government. In Rev. 19:19, 20, its government appears among the others—among the "kings of the earth," etc., and the English church is represented among the other Protestant systems in the "false prophet."

Thus, the great events of the "great day of God Almighty" are transpiring before our eyes. "The voice of the Chief Messenger" [Jesus] is separating among men and nations and systems, and the result as symbolically stated will follow, and is even now commencing: "He uttered his voice—the earth [society] melted." Even now the "trump of God" the "Seventh Trumpet" is sounding, and the events it introduces (Rev. 11:15-18) are visible to the eyes of the understanding of such as have had their eyes anointed with the eye-salve of truth (Rev. 3:18), and whose senses are exercised by reason of use. (Heb. 5:14.)

Be it remembered too, that we pointed out, that not only must a trial or test pass upon all the systems of Christianity in this hour of trial, but that it must also pass upon every individual in those systems manifesting, and separating the wheat from the tares. This work must be thorough.

The tares are those who profess to be wholly consecrated, but really are not; the wheat are those who are actually, as well as professedly, wholly consecrated to the Lord and his truth. The "harvest" work must separate these. It will in some manner test the sincerity of each individual professing membership in Christ.

Each one will be brought increasingly to the test—"Lovest thou me"—more than the houses, lands, business, friendships, luxuries, etc., of the present life? Lovest thou me so much more, that thou wilt leave the pursuit of these to follow me in the narrow path, using them only to the extent that necessity may compel; seeking chiefly the prize of your high calling—joint heirship with me in the kingdom?

It will be found that the breach will widen if you are not fully consecrated. If you are not rendering to the Lord according to your covenant, and according to your ability, you will more and more come to dislike such reminders of it as this, until, to a large extent, you will lose your interest in everything associated with it, or that reminds you of the greatness of the prize for which we run, or the narrowness of the way which leads to it and in which you are not walking.

On the contrary, if your consecration is full, and your spirit fervent, and your labor of sacrifice abundant, and its perfume constantly ascending before God—acceptable through Jesus Christ our Lord—you will go from strength to strength increasingly, and each additional self-denial, or self-sacrifice on behalf of the truth, will be an added pleasure, and bring you closer to the Master, and cause you to feel a deeper and clearer interest in the "harvest" work now in progress. And you will not only pray the Lord for more laborers in the harvest, but will be one of those to answer your own prayers.

While social and religious systems are falling, and melting in the presence of the Lord—in this the great day of his wrath—who shall be able to stand? "Who may abide the day of his *presence?* and who shall stand when he appeareth? for *He is like* a refiner's fire." Make use of every means of grace for yourselves and others; "abide" in Christ; bring forth much fruit; let your light shine; and have on the whole armour of God that ye may be *able* to stand in this evil day; and having done all you can, having complied with your covenant, you shall stand complete in Him.

A GENERAL MEETING—COME!

Word comes to us from the East, the West, and the South, of some who intend, if the Lord will, to be present and commemorate the Lord's Supper and death, with us here in Allegheny, on the anniversary, April 18th, 1886. We are glad of this—the more the better. We will endeavor to make ample arrangements, and hope the North also will be liberally represented. The friends here will entertain as many as possible, free of charge; for others we will make special terms at reasonable rates.

The meetings will commence Lord's Day, April 18th, when there will be a Thanksgiving service at 9 a. m.; preaching at 10:30 a. m.; (at 1:30 p. m. in German); and 3 p. m. At 8 p. m. the Lord's Supper will be celebrated. Special meetings will be held during the evenings of that week; as will then be announced. It has been urged that at these meetings, among other topics, the Time Prophecies, and other proofs which show that we are now living in the period called "the harvest" of the Gospel Age, and that our Lord is now personally present, and the work of the new dispensation commenced, should be given special prominence. We

believe that the importance of these truths, especially to those who are teaching in a public manner, can scarcely be overestimated. They are needful to give them confidence to speak with proper boldness and force of things which are now due to the household of faith; and we trust for grace sufficient to make these subjects very clear.

Again we urge so many as have the means to spare, to come; and especially those who are in some measure public teachers of the good tidings, or who have talents which they desire to thus utilize in the "harvest" work. Come; we will do each other good, and be revived, and reinvigorated for the work, "as iron sharpeneth iron." The Master will be with us according to promise, and our hearts shall burn within us as he opens the Scriptures to our understanding, solves our questions and resolves our doubts.

Come with your own heart overflowing with love for the Master and for his brethren and for his truth; and praying for a blessing upon yourself and each other, and "keep yourself in the love of God." Jude 20-25.

Send a *Postal Card* as soon as you have positively decided to come, that we may know whom to expect; and if possible, so arrange as to arrive here Saturday, April 17th before dark. On arrival come direct to our office, which is centrally located.

Do not expect a special invitation by letter; we are too busy. This is a SPECIAL INVITATION to every reader who can come.

LABORER, GO ON!

Go labor on; spend, and be spent—
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on; 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

Go labor on; enough, while here
If he shall praise thee—if he deign
Thy willing heart to mark and cheer;
No toil for him shall be in vain.

Men sit in darkness at your side,
Without a hope beyond the tomb;
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

Go labor on; your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not; the prize you seek,
Is near—a kingdom and a crown!

An old Greek Hymn.

"TOGETHER WITH HIM"

As "ambassadors of Christ, as though God did beseech you by us."—(2 Cor. 5:20.)

This is a most high and honorable commission, and we do not wonder that Paul, writing to the Corinthians, declared himself and his fellow-laborers to be workers together with God and Christ, and besought them not to receive the reconciling grace of which they were the messengers, in vain. But not only are ministers workers together for Christ, but everyone who is called to life "together with him" is a worker together with him. As the vine does not bear fruit directly, but by means of the branches, so it is with Christ. "Together with him," even as the branch, abiding together in the vine, so we are workers together with Christ. If only we could fully realize and truly take hold on the significance of the word "together," how much more fruit we would bear; how much wasted talent and energy, now lost in self-effort, would be saved; how light and gladsome would the labor be; how that fellowship and union, with power, would lighten labor when it is heavy and wearisome, and sanctify the senses, the afflictions, and the disappointments that are so often met with in the work. Union and fellowship with Christ in spiritual privilege and spiritual service are the whole secret of Christian life.

It has been and still is God's great work to win lost men back to himself, and make ready for the regeneration of the world, and it is also our work. If we would be workers together with Christ, we must study him as the model workman in his Father's business. Let us note some of the more marked characteristics of our Lord as brought out in connection with his work among men.

First. It is recorded of him: "Lo! I come! I delight to do thy will, O, my God! Yea, thy law is written within my heart." This must be the key-note to all service with and for God. It is not first the work, but the will of God that we are to do. The work is not always to our mind or taste; but the will of God, as Faber has it, is always the "sweet will of God." We asked a little boy a few days ago, if he did not want to do something for us. To which he promptly replied: "No, sir, but if you want me to do it, I will." The work itself is sometimes irksome, especially in many of its details. The reaping is always glad; but the plowing and sowing, the patient waiting, and the careful tending, are not always to our mind. Weariness and perplexity, "bonds, stripes and imprisonments" are in the way; then we must have recourse to the mainspring of action and service: "I delight to do THY WILL, O my God."

Second. We also note that our Lord said: "For their sakes I sanctify myself." Here, again, we have another principle of action: "For their sakes." Not for ourselves, but for their sakes, we can give ourselves up to work for men. Deep fellowship with Christ is necessary to this. Oftentimes we must go empty-hearted to Christ and get a filing of divine love.

Even those we love most, are indifferent and ungrateful, and even worse, in the face of our care for them. But more often our work lies among those for whom we have no natural care, and not seldom those who are in themselves uninteresting and repugnant to us. Then it is, that inspired by the love of Christ and moved by the will of God, we can do "all things through Christ which helpeth us." This principle in our work, "together with him," means high consecration, with self-denial, in which we learn not to look at our own things, but on "the things of another." This only can teach us not to be respecters of persons; to love deeper, and beyond a man's clothes, culture and surroundings, even at his soul the broken image of God in him, and on to the end where, by faith, we see him in glory. Christ at the well, talking with the fallen woman of Samaria, is an example of doing the will of God, and at the same time sanctifying [setting apart] himself for the sake of another.

Third. "My meat is to do the will of him that sent me." Here we see such devotion to work that even the natural and ordinary care and comfort of the body is set aside.—*The Independent.*

THE NATURE AND METHODS OF GOD'S ELECTIONS

[Reprinted in issue of October 15, 1892, which please see.]

HOW SHOULD WE DO?

MR. C. T. RUSSELL—DEAR BROTHER IN THE LORD:—I now again send you my subscription for two copies of the TOWER, also the names of two others. I have been thinking that those who get the TOWER here might come together. All that I have seen of the readers seem to be thinking about the same thing. We would like some instructions as to what we had better do. I am at present a Sunday School teacher here in the Church of England.

I shall be very truly thankful to you if you will tell me what we had better do, about holding a service together to study the Word of God.

Yours, &c., ———.

DEAR BROTHER:—In answer to your inquiry, I would simply repeat the Apostle's counsel: "Forsake not the assembling of yourselves together, and so much the more as ye see the day approaching."—Heb. 10:25. But don't let any undue stiffness or formality hinder you or others from enjoying the liberty wherewith Christ hath made you free.

Meetings from house to house are conducive to free and profitable interchange of thought.

The main object of such meetings should be to build one another up in the most holy faith, to more firmly unite your hearts in love, and to help bear one another's burdens, by your sympathy and by your common sharing of the same sufferings, in your united efforts to preach the truth according to your ability; and the more actively you are engaged in trying to preach the truth to others, the more interesting will your evening meetings become. The need of such conferences as helps will be felt by all thus engaged.

The only test of Christian brotherhood and fellowship is faith in our Lord Jesus Christ as the one whom Jehovah set forth to be the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Any one who accepts this foundation principle of our faith is ready to build a superstructure thereon. And for the purpose of selecting the proper materials—the gold, silver, and precious stones of truth, and properly locating them, you meet together.

Order is of course necessary to the accomplishment of any definite purpose, and it is therefore well when a number meet together, for some brother or sister to act as a leader or moderator, and if this duty falls upon each in turn, it may be to the mutual advantage.

Organization, as commonly understood, and as illustrated in the various sects today, we could in no sense commend; it is a bondage contrary to the spirit of Christ and the apostles, as well as to their words. Such organization prevents growth in knowledge, as well as hinders the rejection of errors of wood hay and stubble, already received. It selects by purely human election certain men as the only authorized teachers, and so binds them to traditions, that they can neither walk nor teach others to walk in the path of the just, "which shineth more and more unto the perfect day," while they remain in such organizations. Hence, such organizations are not only not of God, but are radically opposed to God's methods.*

To have our "names written in heaven" is quite sufficient; Jesus and the apostles counseled and practiced no more. All the members of the family of God will be able to discern the family likeness without a written description, and the world may know us by our fruits. Our union in Christ needs no bondage but love; it will firmly unite all his members to each other as it unites them to him, their head, and to the Father.

Accepting God's word as truth, each believes so much of it as his consecrated mind is able to understand by the aid of the various helps provided, including the assistance of fellow members (Jude 20). This is the only kind of organization or union recognized in Scripture. In this organization God can and does make choice of some more than others for the good of all (1 Cor. 12:18-31, and 14:3-12); and such are recognized by their brethren and fellow-servants by the ability which God giveth them to bring forth treasures and things new and old, from the storehouse—the Bible—which will stand the investigation of all and every Scriptural test which can be reasonably applied to it. Thus the Lord instructs, feeds, builds up in most holy faith, and causes the entire body to grow in grace, knowledge and love unto the full stature of the body of Christ.

The apostles at the first appointed deacons and elders in each city to have charge of the affairs of the Church, and to moderate or rule as chairmen of meetings, etc., but they did not constitute a perpetual clerical hierarchy. True, they *appointed* and did not elect these officers at first; but this was probably because the churches were not sufficiently instructed, as well as because the apostles were specially authorized and qualified to do it for them. But it is evident that afterward the members of the body at each place, guided by the spirit of truth, were entirely capable of electing successors to the offices of elder and deacon. The Deacons looked after temporal interests, while the Elders (sometimes termed Presbyters or Bishops) attended specially to the spiritual interests; but there is no evidence (except to the contrary) that the Elders monopolized all the time or authority of teaching the brethren and fellow members. This is evident from 1 Cor. 12:20, 24, 25, 27-31. All are not apostles, all are not orators, all have not the gift of teaching, but each may and should use the gifts possessed as directed in 1 Cor. 14:26, 29-31, 33, 39, 40.

But seeing the danger of human organization, and the tendency to follow present illustrations rather than the method of the apostles, we advise that brethren be chosen for the necessary business merely as such emergency may arise, each using his *liberty* in Christ in the *service* of others; in honor prefering one another, except where all possess about the same talents. Thus, for the little while that remains, we shall look more directly to the Head of the body for direction, being without other authorities and rulers in the body—as it was in his first presence. Let every member look to the one Lord and Head.

A simple prayer at the beginning for the Lord's blessing, or if convenient, a hymn also, would be an appropriate opening of such meetings, to be followed with the earnest, united effort of all to arrive at a clear understanding of His truth, by his own appointed means, comparing scripture with scripture, and accepting its teaching in simple faith, however it may overthrow long cherished errors. This every sincere child of God will do; and if any do not, their lack of faith should not weaken the faith or retard the others from growth in grace.

The time should be given chiefly to this work of searching the Scriptures to prove "whether these things be so." In our prayers we speak to God, but through the Scriptures he speaks to us. Then let him thus speak to your hearts and to your judgments, and be "swift to hear." A simple prayer of thanksgiving and a hymn or two of praise before parting, are appropriate, solemn, and impressive, if from the heart; every hymn should be regarded as a prayer in metre.

You say you are a teacher in the Sunday School. I hope you are letting the light which God has given you shine out clear and strong. Don't fail to use every opportunity to let your light shine, for this is not a Gospel of which you need be ashamed. But in all probability you will soon find that, with a very few exceptions, they will not want your light, but showing their disapproval, will endeavor to have you keep silence about it. If you are a faithful steward you will not do this It is your business to let the light shine; and the truth you will preach at any cost. Do it boldly, and it will cost you considerable. It will either lead to the conversion of that congregation to the truth, or it will lead to your separation from them. You will either go out, or they will cast you out. But if the latter course would attract most attention to the truth, and best bring the light to the people's knowledge, that is the way we should prefer—not to attract attention to yourself, but to the truth—that even thus you may reach some.

In the case of ministers, the manner of escape from Babylon is necessarily somewhat different. Most ministers are bound by their ordination vows to preach only the doctrines of their particular sect, hence in such cases that relationship must be broken, before they are FREE to proclaim the whole truth, as taught by the Word of God.

* [For a complete statement of divinely approved methods of organizing and conducting meetings of God's people see Chap. 6 of Vol. VI. Scripture Studies.]

BEGOTTEN AND BORN OF THE SPIRIT

1 Cor. 4:15

That beginning of spiritual existence, which dates from the moment persons believing in Christ as the ransom for their sin, make a full surrender or consecration of themselves to him; stands related to their final existence as actually spiritual beings (when they shall be "like Him" who is their Lord), as in the natural generation *begetting* stands related to *birth*. Really there are three steps of development, begetting, quickening, and birth; and so with those who become "new creatures in Christ" there are three steps which correspond in likeness; and to these corresponding names are attached in the Word of God. We are *begotten* through the truth—the Gospel (1 Cor. 4:15, and 1 John 5:18). In due time the *quickening* into activity, zeal, and labor, will give evidence to others that we have been begotten of the truth to newness of life; the new hopes and aims, the spirit of Christ in us, will "*quicken* [or make active in God's service] our mortal bodies."—(Rom. 8:11.) And finally [unless we lose the new life, the spirit, and become "castaways"] we shall in the resurrection come forth, or be *born* into full spirit-power and being, and be "like him" who is the "express image of the Father's person."

It happens that the same Greek word, *gennao*, represents the same thought as our two words, beget and born, and in our common translation it is rendered beget, conceive, begotten, as well as born, delivered, bear.

For ordinary purposes it made little difference, as the connecting discourse would generally indicate whether conception or birth was meant. For instance, if the father were spoken of in connection with the word *gennao*, it would be translated

beget, for it would be manifestly improper to speak of a child as *born* of a person of masculine gender. Likewise, in using the word *gennao* when referring to a woman, *born* would be its understood significance, since it would be improper to speak of a female begetting children.

But human begetting and birth are used to illustrate or symbolize spiritual processes, and here it is more difficult to determine when *gennao* should be understood as referring to begetting, and when to birth. It is safe, however, to say that when God is associated with the matter he is always regarded as of the masculine gender; hence *gennao*, when used in connection with God, should be always rendered beget or begotten. The translators have so used the word in the following instances:—

"Thou art my Son; this day have I *begotten* thee."—Acts 13:33; Heb. 1:5; 5:5. "He that loveth him that *begat* loveth him also that is *begotten* of him."—1 John 1:5. "He that is *begotten* of God keepeth himself."—1 John 5:18.

On the contrary, in the following cases *gennao* is rendered *born* in the common version; whereas we believe, for the reason named above, God being associated with the action, it should be rendered begotten. These instances occur in John 1:13; 1 John 2:29; 3:9; 4:7; 5:1, 4 and 18.

In 1 Peter 1:3, *ana-gennao* is correctly rendered "begotten again," but in verse 23 the same word is rendered incorrectly "born again." Please note these illustrations carefully.

Our special attention is drawn to the use of the word born, in John 3:3-8. The word rendered born eight times in these six verses is the word *gennao;* and the question arises, does the word, as here used, signify born or begotten—which? or should it be some places translated one way and some the other?

It is our opinion that the translation born is correct, except in the first and seventh instances (verses 3 and 7), where we think the significance is *begotten*. In verse 4 it certainly is correctly rendered *born*, as the association is feminine. And in verses 5, 6, and 8, *born* is undoubtedly the correct translation, because water, flesh, and spirit, are treated as feminine, the literal rendering of the Greek being born *out of* water, flesh, and spirit.

Our opinion of the use of the word in verse 7, is that it is a reiteration of our Lord's first statement (v. 3), and verse 3, we think, should be rendered begotten, because to introduce the subject of the second birth (resurrection) so abruptly would be unreasonable, while to introduce the new begetting would be highly proper, as we trust may be seen from the following suppositionary statement of the conversation between Jesus and Nicodemus, of which evidently but a meagre fragment is given by the apostle in the verses under consideration.

Supposed conversation:—Master, I have heard and seen much of you and your work of late. I am convinced that you are a teacher sent of God, for your miracles attest this; but some of your statements seem very inconsistent to me, and I have called to ask an explanation. For instance, you and your immediate disciples go about proclaiming, "The kingdom of heaven is at hand," but you have neither an army, wealth, nor influence, and to all appearance your claim is a fraud, by which you are deceiving the more ignorant. My fellow-pharisees regard you as an imposter, but as I said before, I am sure there must be some truth in your teachings, for no man can do these miracles that you do except God be with him. This, then, is my inquiry—the object of my visit—Of what sort, when and from whence is this kingdom you proclaim, and when and how is it to be established?

Jesus.—Your request to have a full understanding concerning the kingdom of heaven cannot be answered to your satisfaction; not that I do not know about it fully, but that in your present condition you could not understand or appreciate it if I would explain (1 Cor. 2:3). "Except a man be *begotten* from above, he cannot see [Greek *eidon*,* to know or be acquainted with] the kingdom of God."

You rightly say that my most zealous followers have very indistinct ideas of the character, etc., of the kingdom they are proclaiming. I cannot tell them for the same reason that I cannot tell you. They could not understand for the same reason. But, Nicodemus, this is one peculiarity of God's dealings in the present time. He requires obedience to what light is enjoyed before full light is given. In the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required—they must be such as are willing to follow God's leadings step by step, seeing only the next step clearly: they walk by faith and not by sight.

Nicodemus.—But I don't understand you. What do you mean? How can a man be born again after he is grown to maturity? You cannot mean that he must be born again from his mother?

Jesus.—No; let me illustrate what I mean by reminding you of "John the Immerser" and his work. His baptism represented in symbol a change of mind, a beginning of life anew, the sinner rising from the water symbolized a new person. This will at least give you a hint of what I mean by speaking of a new begetting and new birth. John's work was a preparatory one, to prepare men for the kingdom by teaching a change of heart and life as expressed in his baptism. Such a change of heart and life was necessary, but more is necessary; the still higher begetting and birth of which I am now telling you. And except a man have the reform of heart and life, the birth out of water, and be in addition born (out) of the spirit, he cannot *enter* into the kingdom of God. †

The change to be wrought by this new birth is truly great, Nicodemus, for that which is born (out) of the flesh is flesh, and that which is born (out) of the spirit is spirit. Wonder not then at my first statement, that you must be begotten from above ere you can understand, know and appreciate the things of which you inquire. The difference between your present condition, born of the flesh, and the condition of those who shall enter into and constitute the kingdom I am preaching, is very great. Let me give you an illustration, by which you will gain a feeble idea of the beings who, born of the spirit, shall constitute this kingdom.

Thus is their condition illustrated: The wind blows here and there, you cannot see it though it exerts an influence all about you; you know not from whence it comes nor where it goes. This is as good an illustration as I can give you of those born of the spirit in the resurrection; those who shall constitute the kingdom which I am now preaching; they will all be as invisible as the wind, and men not thus born of the spirit, will neither know whence they come, nor where they go. "So is each one born (out) of the spirit."

Nicodemus.—Your claims seem more unreasonable to me the more I hear of them. I cannot conceive it possible for beings to be present yet invisible, or to go and come unseen, as the wind. How could it possibly be so?

Jesus.—Can it be possible that you, a master in Israel, are ignorant of this simple fact, that spirit beings can be present yet invisible? Have you, who attempt to teach others, never read about Elisha and his servant, nor about Balaam's ass? Furthermore, you are a Pharisee, who professedly believe in angels as spirit beings. But this illustrates what I told you at first, Except a man be begotten from above he cannot see [know, become acquainted with, or understand as reasonable] the kingdom of God and the various things connected with it.

I repeat, that if you would be led of God into all truth, and find a position in the kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come; and this is as rapidly as you will be prepared for it. I have been preaching things now due which you can understand, and performing miracles, and you acknowledge me a teacher come from God, but you have not acted out your faith and become my disciple and follower publicly. You must not expect to see more, until you act up to all you do see; then God will give you more light and evidence for the next step. Hence it would be useless for me to attempt to tell you heavenly things, for you would be no more convinced thereby; nay, my preaching would seem the more foolish to you. If what I have taught, which has been of earthly sort, or illustrated by earthly things which you could and do understand, has not brought conviction enough to your mind to make you a public follower, it would be no more convincing to you if I were to tell you of heavenly things of which you know nothing, for "no man has ever ascended into heaven," hence none could corrobate such testimony. I, who descended from heaven, alone understand heavenly things. ‡

There is an object in my coming, and before you or others could be begotten of the spirit I must perform my mission. And as Moses in the wilderness, among the bitten Israelites, lifted up the brass serpent, a symbol of the punishment of their sin, even so must the Son of man be lifted up to the eyes of the world of dying sinners. Bitten by sin, and they must

* The same Greek word is translated consider, Acts 15:6. The Apostles and elders came together for to *consider* [know or understand] of this matter. The same word is rendered *behold* in Rom. 11:22. "*Behold* [consider, understand] therefore the goodness and severity of God"; also in 1 John 3:1, "*Behold* [consider, know, understand] what manner of love the Father hath bestowed upon us."

These illustrations substantiate our claim, that Jesus, speaking to Nicodemus, meant that except a man be *begotten* of the spirit he cannot know, understand, or be acquainted with the doctrines and facts relative to the spiritual kingdom.

† The expression "*enter into*" here, has the sense of *share*, or partake of, as in other cases where the same Greek word is used. Thus we read, "If thou wouldst *enter into* (partake of, or share) life," and "Pray lest ye *enter into* (partake of or share in) temptation." So here the Lord spoke of those who would share in or be members of the kingdom or ruling power as royal officers, and not of those millions who should be blessed by the kingdom, and be under it as *subjects* blessed and ruled by it.

‡ The words "*which is in heaven*," (ver. 13) are not found in the most ancient and reliable MSS.

by faith recognize in him their sinbearer, the one upon whom their penalty was placed, and by whose sin-offering they were redeemed; that believing on him thus, they might have life.

A clear apprehension, then, of this lesson to Nicodemus, shows (1), a begetting, and ultimately a birth of the spirit; and (2), that a natural man, not begotten, cannot know or be acquainted with [see] spiritual truths, even though the great Master himself were the instructor; (3), that obedience to the natural things which they can see, is a prerequisite to advancement in knowledge; as during the entire Gospel Age it has been a pre-requisite to *begetting* to the new nature. (4). Incidentally the Lord here assures us that what the Scriptures uniformly show concerning angels and God, namely: that they, though present with mankind, would be invisible as the wind, though powerful, will be true also of all who during this Christian age become "new creatures," members of the kingdom. (5). This agrees also with Jesus' other statement to a number of the Pharisees, "The kingdom of God cometh not with outward show, neither shall ye say, Lo, here! or Lo, there!" as you might do with a visible and earthly government, "for behold the kingdom of God [shall be†] in the midst of you [visibly present on every hand to bless the obedient and to punish the unruly.]

† *Shall be* should be understood here to agree with the words *cometh* and *shall*, which precede them in the sentence.

THE ALL'S OF THE NEW TESTAMENT

In presenting the Scripture proofs that Christ died for *all*, and that all being thus redeemed, the restitution of *all* is thus assured, some of our readers have met with opponents who claimed that in these cases the word ALL is not to be understood as signifying *every member of the human family*, but merely *all believers*.

Those who love and hold closely to their hearts the Eternal Torment theory, seem to try in every way to belittle the goodness of God and the value of the ransom which he provided in Jesus, to the measure of their own depraved ideas. They shut their own eyes, and try to blind others from seeing the height and depth, the length and breadth, of the love and plan of God for his creatures. Would that they could hear the Lord's reproof, "My thoughts are not your thoughts: neither are your ways [methods] my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways *higher* than your ways, and my thoughts than your thoughts." Isa. 55:9.

What are the facts? The word *all* in the English language and its equivalent *pas* in the Greek may be used either to refer to *all* mankind, or all of a certain specified class, for instance, all the blind, all believers, etc. Hence to merely use the word *all* would not be definite enough: the class whether large or small to which *all* is applied must be judged from the other words of the sentence. For instance, when we read, "They did ALL eat and were filled" (Matt. 14:20), the sentence clearly indicates that not all the world of mankind is meant, but ALL of the class mentioned. Again, "*All* that heard him were astonished" (Luke 2:47), here also the *all* is limited to the class specified, but means ALL of that class. When we read, "My Father . . . . is greater than all" (John 10:25) the *all* includes creatures on every plane of being—men, angels, etc.

The word *all* in each of the above illustrations is the plural form of the Greek word *pas* and the same that is translated *all* in the following passages:

"Death passed upon *all* men." (Rom. 5:12.) By one man's offense death reigned; and "Therefore, as by the offense of one sentence came upon *all* men to condemnation, even so by the act of one righteous one, sentence passed upon *all* men unto justification of life." Rom. 5:18.

Who will deny that the death sentence passed, and is being executed upon *all* the human race—every descendant of Adam? Who can deny the statement of the Apostle here that it was through or because of Adam's disobedience? Who that has a pure honest heart can deny then the force of the final argument of the Apostle that *even so* ALL mankind were justified or cleared from that Adamic penalty or sentence, and granted a right to life again, by the obedient act of the righteous one whom God set forth to be a "propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world!" (Rom. 3:25; 1 John 2:2.) The same class is referred to by the words translated ALL in both instances. It means ALL as truly and fully in one case as in the other. The same reasoning applies to the use of the same word in 1 Cor. 15:22: "As in [by, through or on account of] Adam *all* die, EVEN so in [by through or on account of] Christ shall *all* be made alive."

The same word *all* occurs three times in 1 Cor. 15:28; also 1 Tim. 2:4, 6, and 4:10; and in Heb. 1:6 and 2:8; and Rev. 15:4 (which see), besides about five hundred other places. The same Greek word is translated *every* more than one hundred times, of which see Eph. 1:21; Phil. 2:9; Rev. 5:13, and Col. 1:15.

Some have objected to this, that all—*every one*—did not pass under the sentence of death through Adam, and refer us to Enoch and Elijah, and those who will be restored to perfection during the Millennial age without having entered the tomb; these, say they, are exceptions to the *all* who were sentenced in Adam, and it would be appropriate to think of the *all* justified by Christ's death as meaning not *all*, but some.

We reply: It should not be forgotten that death takes hold of us before we gasp our last breadth; that death swallows up our race, gradually; that the *dying* process may be more slow in some than in others, but is nevertheless progressing; and *all* are under or in death since the moment the penalty or curse was pronounced and Adam driven from Eden. With Adam the dying process lasted 930 years; but during all that time he was in or under death, both as a sentence and as a fact. Strictly speaking, *all* are in death—have the dying process operating in them from the moment of birth, though we are accustomed to apply the word *dead* only to those who are totally dead; speaking of those who yet have a spark of life, as though they were really and fully alive.

Death thus considered as beginning when the dying process began, has been upon all mankind since sentence came upon all through Adam. It was from this standpoint that Jesus spoke of death when he said: "Let the dead bury their dead." —(Matt. 8:22.) Hence Enoch and Elijah were in death, under its penalty, as all others of Adam's sons, from the moment of birth. Where God took them, or why, we are not informed; but that they did not go into the heaven from which Jesus came, and to which he returned, is evident from John 3:13; and it is also evident that they were not made perfect, or delivered completely from death, because the ransom had not yet been paid; and without that sacrifice there could be no actual remission of sins (at most only typical remission through typical sin-offerings), and consequently no actual release from the original death sentence. The same is proved by Heb. 9:22, 23, and 11:40, and 1 Cor. 15:20-22.

Consider now, those of the nations not totally dead when restitution times begin. In the light of the foregoing it will be seen that these, with all Adam's children, are in and under death anyhow; even though they be delivered out of it, without going into the great prison house, the grave. Jesus delivers all; ALL are mentioned as "prisoners," some in the prison, and some prisoners in bondage, "captives" not yet barred in. He will both open prison doors and set at liberty the captives.—(Isa. 61:1; Luke 4:18.) Neither have the liberty so long as they are under the bondage of corruption (decay and death), hence the deliverance of the prisoners in the tomb, and the captives not entombed, to perfect life, are equally the work of the Restorer, and both are parts of His great work of swallowing up Adamic death in victory; thus delivering the groaning creation from the bondage of corruption into a condition of incorruption, or life—the liberty of sons of God.—Rom. 8:21, 22.

Thus the *alls* of the Scripture do support ably, the doctrine that as through Adam *all* die, even so through Christ shall *all* be justified again to the life lost. Only the desire to overthrow this grand truth, and to support a narrow theory, could lead to a contrary suggestion, which will melt away as the sunlight of God's plan shines forth in greater strength.

PARDON

Pardon implies the removal of guilt. It differs from acquittal. The latter term is applied where guilt is charged but not established. The innocent man when found to be innocent, is acquitted. He is not pardoned, but justified as an innocent man. But the sinner is not innocent. The dreadful fact of his guilt is established, and cannot be ignored. If he be delivered from guilt it must be by cancellation—by blotting out the record of the guilt—a work which God only can perform. Hence pardon is not an act of acquittal, but the reversal or revocation of the condemnatory sentence of the law. This act takes away the guilt of sin by expiation, and removes its legal results, including the penalty, so that the sinner escapes from punishment as effectually as by acquittal. The sacrifice of Christ expiates the guilt provisionally, and faith in Christ makes the expiation actual, and delivers from condemnation.—*Sel.*

THE LORD'S SUPPER

"For even Christ our passover is sacrificed for us: Therefore let us keep the feast."—1 Cor. 5:7, 8.

Each year as the anniversary of our Lord's death recurs, it seems necessary to re-state the propriety of its commemoration, not only for the sake of new readers, but also to refresh the memory of all, by calling these precious truths to mind.

The Passover was, and yet is among Israelites, one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. xii. A lamb without blemish was slain, its blood was sprinkled on the door-posts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the First month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage—free—therefore, by God's command (Exod. 12:14), they commemorated it every year.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not God given us the key to its meaning by inspiring the Apostle to write (1st Cor. 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US."

Our attention being thus called to the matter, we find other scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that his death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is an exact time-keeper and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact, that in God's plan Jesus was to die at that time. And God so arranged the reckoning of time among the Jews, that it was possible for Jesus to commemorate the Passover with the disciples and himself be slain as the real "Lamb" on the *same day*. The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening. Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died. Thus every jot and title should be, and was fulfilled.

Just five days before his crucifixion Jesus presented himself to Israel as their king, to be received or rejected, when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the *lamb* must be received into the houses five days before the time of its killing (Exod. 12:2). Thus Jesus made his last and formal presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany. . . . . On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem, ... went forth to meet him (John 12:1, 12, 13). Then it was that their king came unto them "sitting upon an ass's colt." Then it was that unreceived, he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." Matt. 23:38, 39.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples they could not have understood or appreciated his explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until justified from Adamic sin—passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer—death.

Thus alone, treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader, what wonder that his heart at times was exceedingly sorrowful even unto death. When the hour had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16.) Doubtless he longed to have them understand how it would BEGIN *to be fulfilled*, a little later on in that very day, by the slaying of the real lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take (eat), this is my body." (Mark 14:22). "This is my body, which is given for you: *This do* in remembrance of *me*." "And he took the cup and gave thanks and said, Take this and divide it among yourselves. . . . . This cup is the new covenant, in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb, to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the typical lamb. Thus considered, there is force in his words, "THIS DO *in remembrance of* ME."—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of my flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive me and my words henceforth "DO THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the typical Passover Supper as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the Law, and must observe its every requirement. Since he at Calvary fulfilled the Law, that "Covenant" is no longer in force even, upon Hebrews.

It would be difficult to determine just when or why, this impressive season for the commemoration of our Lord's death began to be ignored, but it was, doubtless, as a matter of expediency, resulting from that compromising spirit which early began to mark the great falling away, which Paul foretold. Christian people generally, judging mostly from the varied practice of the Nominal Churches with regard to it, suppose that it really makes little or no difference when the Lord's Supper is celebrated. And under this impression, without much thought or examination, they interpret the words of Paul in 1 Cor. 11:26 ("as often") to mean an indefinite time. It reads, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." But a careful study of the context gives conclusive evidence that this was not the case, but that a definite time was referred to. He tells them (verse 23) that he delivered to them that which he also received *of the Lord:* "That the Lord Jesus the same night in which he was betrayed, took bread," etc. Here notice not only that the time selected by Jesus seemed the most appropriate, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted the night he was betrayed.

How often could the Church break that bread and drink that cup as a proper memorial of the Lord's death? Surely only on its anniversary. When American Independence is celebrated, it is on its anniversary—the Fourth of July. It would be considered peculiar, at least, if some should neglect that day and celebrate it at sundry inappropriate times. And if, speaking of the Fourth of July, we should say, *As often* as ye thus celebrate ye do show forth the nation's birth; who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary, and once a year would be "*as often*" as this could be done.

Some think that they find records in Scripture, which indicate that the early Church ate the Lord's Supper every First day of the week. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. But is there any evidence that the bread was broken as a remembrancer of the Lord's death? If so, why was it never called the Lord's Supper, and why was the wine omitted? Was the cup not as important an emblem as the bread? Take a similar expression: Jesus was known to the two disciples at Emmaus in the "breaking of bread" (Luke 24:35). Who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a glad day, of rejoicing, reminding them of the fact that "THE LORD IS RISEN INDEED." Hence the appropriateness of the name Lord's Day, and of its observance by the Church as a day of worship and praise.

The seeming custom of breaking bread on the First day, perhaps, had its rise in the fact that the diciples were few,

and came sometimes long distances to meet together, and socially ate their meal together. Perhaps, too, a blessed association of thought and interest lingered round the "breaking of bread" on the First day, when they remembered how repeatedly Jesus manifested himself to them on that day—after his resurrection—and how it was while they were eating that he made himself known. Luke 24:35, 43; John 20:19; 21:12.

Even the faint traces of this once established custom in the Church—of celebrating the anniversary of the Lord's death and resurrection—which the Roman Catholic and Episcopal Churches still observe, after an accommodated fashion, on Good Friday and Easter Sunday, has been almost lost sight of by others.

It has been the custom of many of the WATCH TOWER readers to "DO THIS" in remembrance of our Lord's death on its anniversary. Since it properly takes the place of the Jewish type, we reckon it according to the Jewish, or lunar time; and hence generally on a different date from "Good Friday" and Easter, which, following the same method of reckoning, but not exactly, commemorates the Friday and Sunday near the actual lunar date. The Lord's Supper anniversary this year will be on Sunday evening, April 18th, about 8 o'clock; Monday afternoon following being the anniversary of the crucifixion; and the Passover festival week as observed by Hebrews commencing at 6 p. m. of that day.

The teaching of Paul, in 1 Cor. 11:26, is not that we should discontinue this simple and impressive ordinance which commemorates the death of our Paschal Lamb, and symbolizes also our share in his death, as soon as we learn of his glorious advent. Since it is a calling to mind of these facts, and an annual reminder and renewal of our covenant to sacrifice with him, it is proper that it should be observed until, in this time of his presence, we are changed to his glorious likeness—*until* we drink the new wine of joy with him in the kingdom. Matt. 26:29.

THE IMPORT OF THE EMBLEMS

It might be profitable to some, to point out the significance of the broken loaf and the cup.

Of the bread Jesus said: "It is my flesh"; that is, it represents his flesh, his humanity which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have had a resurrection from death, to future life; as he said, "Except ye eat the flesh of the Son of man . . . . ye have *no life* in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of *life*, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the *truth*, as an aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME."

Hence, when we eat of the broken loaf, we should realize that had he not died—been broken *for us*—we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been leavened, as are all other men, by Adamic sin; but his life came unblemished from a higher, heavenly nature, *changed* to earthly conditions, hence he is called the bread from heaven. John 6:41. Let us then appreciate the bread as pure, unleavened, and so let us eat of him; *eating* and digesting truth, and especially this truth; *appropriating* by faith his righteousness to ourselves we realize him as both the *way* and the *life*.

The Apostle by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of him, (after we have been justified by appropriating his righteousness), we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and in a like manner to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church, as a whole to the "*one loaf*" now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is one loaf we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation* of the body of the Anointed one?" 1 Cor. 10:16, 17.—*Diaglott.*

The wine represents the life given by Jesus the sacrifice—the death. "This is my blood (symbol of LIFE given up in death) of the new covenant, shed for many FOR THE REMISSION of sins"; "Drink ye all of it."—Matt. 26:27, 28.

It is by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to* LIFE comes to men. (Rom. 5:18, 19.) Jesus' shed blood was the "ransom for ALL," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16.—*Diaglott.*) Would that all could realize the value of the cup, and could bless God for an opportunity, sharing it with Christ that we may be also glorified together."—Rom. 8:17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the *death* of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to *drink of the cup* that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." Wine is also a symbol of joy and invigoration: so we share Jesus' joys in doing the Father's will now, and shall share also his glories, honors and immortality—when we drink it new with him in the Kingdom.

Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death and be broken in feeding others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him."—2 Tim. 2:11, 12.

WHO MAY PARTAKE

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, his fellow disciples may not attempt to judge his heart—God alone reads that with positiveness. And though the Master knew beforehand, who would betray him, nevertheless one who had "a devil" was with the twelve.

Because of its symbolism of the death of Christ, therefore let all beware of partaking of it ignorantly, unworthily, improperly—not recognizing through it "the Lord's body" as our ransom, else the breaking of it in his case would be as though he were one of those who murdered the Lord and he in symbol would "be guilty of the body and blood of the Lord."

"But let a man examine himself," let him see to it that in partaking of the emblems he realizes them as the ransom price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; else, otherwise, his act of commeration will be a condemnation to his daily life before his own conscience—"condemnation to himself."

Through lack of proper appreciation of this remembrancer which symbolizes not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says, "Many are weak and sickly among you, and many sleep." (1 Cor. 11:30.) The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this supper are the cause of the weak, sickly, and sleepy condition of the church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the ransom sacrifice and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man *examine* himself and so let him eat of that bread and drink of that cup."

THE GIFTS OF GOD

Each night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.

Then learn, oh learn, their song of hope!
Cease, soul, thy thankless sorrow;
For though the clouds be dark today,
The sun shall shine to-morrow.

BEGGARS MIGHT BE KINGS

Among the Scotch lairds there is one whose father died in a poor house, like a beggar, notwithstanding his possession of the very same riches as his heir at present has at his disposal; but he simply did not know how rich he was. Shortly after his decease, rich metalic ore was discovered on the estate; the mines which were worked at once gave such returns that very soon all mortgages and debts could be paid off, and moreover put the present owner in possession of a nobleman's fortune. His father possessed no less, but he knew it not. Alas, for how many the blessed Word of God is worth no more than waste paper! Therein are contained the richest promises of fullness of grace, of victory over every enemy, of exceeding glory, but because they do not explore these mines they live like beggars, who can hardly obtain a morsel of bread. And lo! there is spread the rich board in the Father's house, with food most exquisite, and the Father himself inviting us to sit down at his table.—*Sel.*

THE CHURCH OF GOD

The Church of God on earth is not what she seems; nay, is what she seems not. She is not a beggar, yet she seems one; she is a King's bride, yet she seems not. It was so with her Lord while here. He was not what men thought him; he was what they thought him not.

It is in this way that the world is put to shame, its thoughts confounded, its greatness abased before God. And it is in this way that Divine wisdom gets large space over which to spread itself, step by step, and to open out its infinite resources slowly and with care (like one exhibiting his treasures), that no part, no turn in all its windings may be left unobserved. It is not the result only that God desires that we should see and wonder at, but the process by which it is reached, so unlikely to effect it, yet so steadily moving forward to its end, and so strangely successful in bringing about that end.

God is showing us most minutely how "fearfully and wonderfully" all things are made, and we among the rest, in our first birth and in our second, in our natural and in our spiritual growth.

The tree, in winter, is not what it appears—dead; nay, it is what it appears not—alive; full in every part, root and branch, of vigorous though hidden vitality, which frosts and storms are maturing, not quenching. All summer-life is there; all fruitfulness is there; though neither visible. It wraps up within itself the germs of future verdure, and awaits the coming spring. So is it with the church, in this age of wintry night; for it is both night and winter with her. Her present condition ill accords with her protests. No one, in looking at her, could guess what she either is or is to be; could conceive what God has in store for her. For eye has nothing to do with the seeing of it, nor ear with the hearing of it. No one, in observing her garb or her deportment, or the treatment she meets with at the hands of men, or the sharp, heavy discipline through which she is passing, could take the measure of her hopes. Faith finds difficulty in realizing her prospects, and she can hardly at times credit the greatness of her heritage, when thinking of what she is and remembering what she has been.

It often seems strange to us, and it must seem much more so to unfallen beings, that saints should be found at all in such a world—a world of atheists—a world that from the days of Cain has been the rejector of God's son, both as the sacrifice for sin and as the heir of all things. It is not on such a spot that we should naturally expect to find sons of God.

If a stranger, traversing the universe in search of God's little flock, his chosen ones, were to put to us the question, "Where are they to be found?" certainly he would be astonished when told that they were in that very world where Satan reigned. Would he not say, "Either this is a mistake and a chance, or else it is the very depth of unfathomable wisdom." For we do not go to the crater's slope for verdure; nor for flowers to the desert. Yet it is so with the Church. It is strange, perhaps, to find a Joseph in Egypt, or a Rahab in Jericho, or an Obadiah in the house of Ahab, but it is more amazing to find saints in the world.

Yet they are here. In spite of everything ungenial in soil and air, they are here. They never seem to become acclimatized, yet they do not die out, but are ever renewed. The enemy labors to uproot them, but they are ineradicable. Nay, they thrive and bear fruit. It is a miracle; but yet so it is. Here the great Husbandman is rearing his plants from generation to generation. Here the great Potter fashions his vessels. Here the great Master-builder hews and polishes the stones for his eternal temple.

Thus, then, one characteristic of the church is the unlikeness of her present to her future condition. It is this that marks her out, that isolates her, as a gem in the heart of a rock, as a vein of gold in a mine. Originally she belonged to the mass, but she was drawn apart from it, or it fell from her and left her alone, like a pillar among ruins. Outwardly she retains much of her former self; but inwardly she has undergone a change that has assimilated her to "the world to come." Thus her affinities and her sympathies are all with that better world. Her dwelling is still here, and in her external appearance she is much as she used to be; but the internal transformation has made her feel that this is not her home, and filled her with anticipations of the city and the kingdom to come, of which she has been made the heir. Her kindred according to the flesh are here, but she is now allied to Jehovah, and this draws her soul upwards.

Cut off from home and a heritage here, yet assured of both hereafter, she of necessity lives a life of anticipation. Giving credit to the message of grace, and resting on the blood of him through whose cross that grace came to her, she anticipates her judgment.

Realizing her oneness with the risen and ascended Christ, she feels as if already seated with him in heavenly places. Looking forward to the arrival of the King, she anticipates the kingdom. In darkness she anticipates the light; in sorrow she anticipates the joy; in the night she anticipates the morning; in shame she anticipates the glory. "All are mine," she says, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are mine; for I am Christ's, and Christ is God's." In these anticipations she lives. They make up a large portion of her daily being. They cheer her onward in spite of the rough waste she has to pass through. They comfort her; or when they do not quite succeed in this, they at least calm and soothe her. They do not turn midnight into noon, but they make it less oppressive, and take off "the night side of nature."

"I am not what I seem," she says to herself; and this is joy. I am not the beggared outcast that the world takes me for. I am richer far than they. I live in the future; my treasure is in heaven, and my heart has gone up to be where my treasure is. I shall soon be seen to be what I now seem not. My kingdom is at hand; my sun is about to rise; I shall soon see the king in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept."

Thus she lives in the morning ere the morning has come. She takes a wide sweep of vision, round and round, without a limit; for faith has no horizon; it looks beyond life, and earth and the ages, into eternity.

Beyond the death bed and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bonds of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels as if transported into the kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of peace and righteousness. Beyond the region of the falling leaf she passes on to the green pastures and sits under the branches of the tree of life which is in the midst of the paradise of God. Losing sight of the bitterness of absence from the beloved of her heart, she enters the bridal chamber and tastes the bridal joy; keeping festival even in the desert, and enjoying the Sabbath rest amid the tumult of a stormy world.—*H. Bonar.*

LIMP CHRISTIANS

"We may live to see men calling themselves Christians and differing in no sense from Mohammedans; in fact even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded, for all must join the Universal Admiration Company or be placed under ban and be bowled down."—*Spurgeon.*

"THE Jewish population of Jerusalem is constantly increasing, and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A. D. The first blind asylum in Palestine, the land that probably has now, and has had for centuries, the largest number of blind people proportionately in the world, has been established in Jerusalem. It is connected with the Syrian Orphan's Asylum, under charge of the German missionary, Schneller."

VIEW FROM THE TOWER

Slowly and surely the morning dawns; slowly and surely the present kingdoms and powers of this world will crumble and fall before the heavenly King and kingdom. Slowly and surely the "strong man" is bound in his own house by the stronger one now present—"as a thief"—unobserved; and his house is being broken up.—Matt. 24:43.

In the midst of the confusion of strikes and riots here and abroad during the past month, it is interesting to note the view of the situation taken by some of the leading secular journals. For though the religious press is most timid and slowest to see and recognize present truth in any form, and while some of the secular papers pander to the prejudices of one class or the other, there are some which take a very correct and liberal view of both sides. We perhaps cannot do better than give extracts from some of these. One says:—

"There are in this country about seven and a half million persons employed as tillers of the soil; more than three and a half million mechanics, and nearly two million others occupied in trade and commerce, together making a total of over thirteen million people engaged in productive industry. Then we have a few more than four million professional men and others connected with the professions. Now what if this thirteen millions of industrial population should nearly all become so intelligent and reasonable as to conclude to co-operate, for the welfare of the whole body, instead of pursuing their animal instincts as they now do, and acting upon the principle that every man shall get all he can of every other man, and keep all he gets. Would it not be a glad and glorious day for this struggling world of ours?

"We are among the increasingly large number of enthusiastic people who believe the day is coming and will soon be ushered in when humanity shall co-operate for the general good of all, and that the grab system of the past, still in practice, shall gradually give place to a state of society the chief purpose of which will be to really protect the weakest as well as the strongest member from all harm, and when human nature will have far less of the animal and much more of the intellectual in it than is now manifested.

"Rich men are becoming interested in the condition and welfare of the multitudes of the poor who are trying, in their way, as best they can, to climb up to and live upon higher ground. They are getting tired of the life-struggle necessary to get and to keep an amount of wealth wholly out of proportion to the possible needs of those extravagant desires, simply for the vulgar purpose of gratifying their vanity, or pride, or lust, or power. The number of wealthy men who realize that getting money merely for the sake of the money, and then standing guard over it all their lives, is about as mean, debasing and slavish an occupation as an intelligent human being can be engaged in for the twenty or thirty years of active business life that is possible, is increasing. Such men are looking about them and honestly trying to find what is best to be done to help their fellow men. And they are succeeding very well indeed and doing a great deal.

"Another evidence of the fact that brains are in bloom is found in the position occupied by the great body of wage workers organized and organizing at this time, and in the manner in which they proceed to secure what they conceive to be their rights. They meet with their employers through delegates representing them and clothed with necessary power to act as shall seem best for the interests of the whole body whose representatives they are. They are the intellectual equals of those with whom they confer, and in all respects are competent to deal with the questions at issue. The day is past in this country when wage workers, as a class, go before wage payers as suppliants seeking the dispensation of favors at the hands of the employers. They meet and confer on equal terms. It is the day of decency on both sides, the exercise of reason, and the pursuit of justice. Failures will occur, and wrongs on both sides will be done, but the principle is established and in the end it will work out the peaceable fruits of righteousness."

Much of the above is very true, but on the whole the picture presented is not truthful—it is too roseate, too bright entirely. It is true that some of the wealthy earnestly desire the elevation of their less fortunate fellow creatures, and it is true that many of the wage-workers are now using their brains for their social and financial advancement; but it is equally true, that selfishness on the part of the masses of both these classes will conflict with and upset the best laid plans for the common welfare and peace. Hence it will yet be found in the end, as the Scriptures have foretold, that the Golden age of blessing—the Millennial age will be ushered in not smoothly, and quietly, by arbitration and without strife, but by "a time of trouble such as was not since there was a nation." A "day of wrath," a "day of vengeance," a day of "distress," ushers in the glorious day of peace and righteousness—the day for which we have so longed, and prayed "Thy kingdom come, thy will be done on earth as it is in heaven."

The trouble will come, because each class will feel that it has rights which the other selfishly refuses in full measure to recognize. The striking spirit, begotten of real as well as fancied and unreal wrongs and rights, begotten in turn of an increase of intelligence ignorantly presumes that its grasps the entire situation, and can fully and quickly remedy the evils. Only time will demonstrate to these the truth from the error, on this subject, and the utter impossibility of imperfect, depraved men forming a perfect order of government—the impossibility of any class of selfish men ruling their fellow-men unselfishly.

Men are beginning to see that Love and Justice must rule the world hand in hand, ere full blessings can come to all; but they will not learn until by bitter experience in this struggle already commenced, that the law and rule they desire is not to come from depraved humanity, but from the establishment of the kingdom of heaven, when God's will shall be done on earth as in heaven.

Nevertheless these throes of anguish which pass over the world by spells, these efforts which grow more severe each time—"as travail upon a woman"—are the very means by which God's Word declares He intends to lead mankind into the desired blessings; proving to them the necessity for and advantage of his kingdom, and overthrowing the powers which for so long he has permitted, to do the best they could at governing; but whose grandest efforts are now proving failures.

That the world is beginning in some measure to see that we are *in* the great day of the Lord's presence, and that they see him coming in the trouble clouds which each year become more dense, is evident from much that is being written at the present time, of which the two extracts below are samples. We cannot doubt that the Scriptural views of this question, and of the hopes beyond the struggle, advanced through the TOWER and its ten thousand readers—scattered in every nook and corner of civilization, has had something to do with the clearness of views expressed by the writers of these extracts, who are unknown to us.

One writer under the caption, "The Coming of Armageddon," says:—

"There is no issue before the American people so insistent for solution as the relation between labor and capital. Daily it becomes more evident that we will have to rearrange the methods which have done very well and very ill for a number of centuries, as long as the power lay upon one side and the weakness upon the other. The times are changing, and we must change with them. Out of this ruinous and suicidal conflict between the workers and the corporations we must come, at the end, to a settlement which will recognize the altered industrial condition of the people. We are drifting away from feudalism socially as surely as politically. Our progress has not stopped. 'The stream of tendency whereby all things make for righteousness' seems to be now hurrying us to utter ruin. But this is a seeming, not a reality. Out of this ebullient cauldron will be crystallized sooner or later a compromise that will stand as long as it is worthy, and will dissolve away again, as our present system is dissolving, when it becomes unworthy. The pity of it is that we can only reach peace through a bitter and disastrous struggle, of which the present strike is simply an affair of outposts—a skirmish in the dark. Upon the one side is ranged a class prejudice, vested rights, and the money of the land. Over against these stand arrayed a multitude, but dimly awake to the possibilities of its power, an army outnumbering the hordes that followed the Asiatic conquerers. An Armageddon is to be fought, fraught with ruin to both victors and vanquished."

Ah, yes! the stream of tendency would long since have wrecked the poor frail bark of human government, had not God himself been holding the supervision of all, and saying to the fierce passions and ambitions of Alexanders, Napoleons and Cæsars, Thus far, and no further! And now, thank God, we see that though the present civilization is to go to complete wreck, it will not occur until she has struck upon the shores of the everlasting kingdom of Him "whose right it is" (Ezek. 21:27), and where, no more subject to the tossings of selfishness and ambition, all the families of the earth shall be

blessed under the rule of the Prince of Peace.—Gal. 3:8, 16, 29.

The other clipping is entitled "An Age of Antagonisms," and runs as follows:—

"When the condition of all enlightened nations is looked into, and the widening antagonisms waged in them brought to view, it looks as if modern civilization were nearing its crisis. The very structure of human society is not only boldly and rudely challenged, but menaced with dislocation. Agencies, forces and interests that have slumbered side by side for ages have waked up to find themselves enemies, and other agencies, forces and interests that have been working together heretofore in a mutually advantageous co-operation, now find themselves precipitated against one another in mortal conflict. That the old dispute between religion and science should have broken out afresh and be waged with desperate vehemence and spirit is not surprising perhaps, in an age remarkable for bounding intellectual vigor, research and unsparing criticism; but this is only one phase of a warfare that pervades every department of life. Labor against capital and capital against labor; combinations of producers against consumers and counter combinations of consumers against producers; pooled railroads against shippers and shippers against the railroads; proletarianism against property; anarchism against public order—these are the conspicuous phases of a world-wide strife which extends to the smaller matters of life and breaks out in quarrels about what we shall, and what we shall not eat and drink; quarrels over ritual worship, hostility to the public schools, butchers' leagues against the transportation of dressed meat, and leagues of small dealers in specialties against the great bazaars that are breaking down their business.

"Society is organizing itself into combinations and fraternities for offence and defence, and fealty to these has grown into a sentiment before which patriotism, friendship and even religion are beginning to bend. We see no revolutions and insurrections—and it is probable that these will be avoided—for new agencies less violent and quite as effective have been discovered. Numbers combine against an individual or corporation, and by means of a boycott, deliberately resolved on and pitilessly and persistently enforced, reduce the victim to submission. The formidable tendency towards an oppressive centralization is desperately resisted by organized and artificial efforts in behalf of disintegration—and so it comes about that society is confronted with problems which its own constitution and experience furnish no solution for, and before which rulers, cabinet ministers, statesmen and economists confess their helplessness.

"It is not possible at present to foretell what this strife will result in. Its universal prevalence is a symptom that society is not satisfied with itself, and modern civilization, so productive of human triumphs over the forces of nature, is still attended with conditions profoundly unsatisfying."

Only from our stand point can the sunshine on the other side the darkness, be clearly seen. Only from the stand point which recognizes the Lord's presence,—that we are now in The Day of the Lord—is there ground for rejoicing. Lift up your heads ye saints of the Lord, for your redemption draweth nigh; the sufferings of Christ are nearly ended, the glory soon shall follow. Then "the glory of the Lord shall be revealed and all flesh shall see it" and be blessed under it.

WATER LILIES

How lovely are the lilies which grow in the water! They never pine with thirst; for their root is in the stream, their leaves float upon it, and their flowers peep forth from it. They are fit emblems of those believers who dwell in God, who are not occasional seekers of divine fellowship, but abide in Christ Jesus. Their roots are by the rivers of water, and therefore their leaf shall not wither. A Christian minister once said to an aged Christian, "I pray the Lord often to visit you in his love." "Visit me!" cried the beloved saint. "Why say visit me? He lives here. Jesus dwells in me." To that abiding fellowship, we ought each one of us attain. "Blessed are they that dwell in thy house, they will still be praising thee." This is going to heaven in a Pullman car, riding luxuriously as well as traveling swiftly. In this style of religion there are no doubts and fears; abundant grace drowns all mistrust. A little grace will save, but it will not make us sure of our safety. The fullness of the blessing can alone secure us the joy of it.

The longer I live, the more sure do I become that our happiness in life, our comfort in trouble, and strength for service, all depend upon our living near to God, nay, dwelling in God, as the lilies in the water. To grow on the bank of the river of the water of life is good, but to grow in the stream is far better. God's lilies need to be in him who is their life. With all the earnestness of my soul, I would entreat all whom I love to cultivate continual communion with the Lord. It may require great watchfulness, but it will well repay the believer for all his care. This river hath golden sands. Fellowship with God is a land which floweth with milk and honey. I would rather spend an hour in the presence of the Lord than a century in prosperity without him. There are secrets of unknown delight, which can never be known to us till we rise above the outward and worldly, and come into the life of God, which is the life of heaven. By faith this is to be enjoyed even now. The faith which brought us life at the first, is the same by which we attain to life more abundantly.—*C. H. Spurgeon.*

JESUS OF NAZARETH

In the gray twilight of a dreary morn,
A prisoner stood, defenceless and forlorn,
While, to a Roman judge, with boisterous breath,
His fierce accusers clamored for his death.

It was the Christ, rejected and abused;
The King of Kings, his sovereign claim refused;
The Son of God, abandoned and betrayed,
An outcast, in the world which he had made.

It was his chosen people whose demand
That timid judge was powerless to withstand;
And, while their baseless charges he denied,
He gave their victim to be crucified.

His chosen people! those he loved and blest;
Whose little ones he folded to his breast;
Who cried more fiercely, as unmoved he stood,
"On us, and on our children, be his blood!"

Oh, Holy Savior, may thy grace reverse
The dreadful import of that reckless curse;
"And, on their children, thy atonement prove
"The blood of sprinkling," through Redeeming Love!

—*Francis De Haes Fanvier.*

FEET WASHING

John 13:4-17.

In Eastern countries, where sandals were worn and the feet thus exposed to the sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Jesus had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the kingdom he had promised to share with them. He rebuked this spirit, which he foresaw would injure them in proportion as it grew and strengthened. So indeed it did in the fourth to the sixth centuries, blossom and yield bitter fruit in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain. He had taken a little child and set him in the midst of the disciples, and said, Except ye become (artless and simple) as a little child, you are not fit for the kingdom for which I am calling you. He had said, Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren

and he that would be chief, let him become chief servant (Mark 10:42). They who serve you most, you must mark as your chief ones. I am the chief servant myself, for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service towards you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their service' sake. 1 Thes. 5:13.

But for all this, the spirit of pride and a desire to "lord it" over others, and be reverenced as chief, was there, even after three years and a half spent with the Master, and under his example; and as he was about to leave them, Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So after the Passover supper was over, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for Him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for I am: If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby and helped in my service, and prepared for the kingdom in which I have promised you a share.—John 13:4-17.

That the lesson had its designed effect we can scarcely doubt, as we look at the course of several of the Apostles, and see how, with much self-denial, they served the body of Christ of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done?"—was the example in the principle, and lesson of service one toward another? or was the example in the method of service, in the ceremony of feet washing? To suppose the latter would be to hide the real lesson under a form. And if the example was in the form, then every item of the form should be observed: an upper room—a supper—sandals should be worn—the same kind of garments—the towel girdle, etc. But no; the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner, is what we should follow—and blessed will we be in proportion as we do follow it. In that proportion we shall be prepared for the everlasting kingdom and service of God.

Those now living in Eastern countries where sandals are still worn, may find an opportunity now to follow the example in other forms, as well as in the same form which the Master used; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we refresh them? How can we show them our love and sympathy to the Lord's "example?" Not in this climate by washing their feet—this would be an inconvenience the very reverse of a pleasure, and a service to them, and therefore contrary to the "example." But we can *serve* the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them—figuratively speaking, to wash their feet.

Don't wait until they ask you to assist; for in proportion as they are developed disciples, they will not beg your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of the Master's spirit, they will not be complainers, but will live "always rejoicing"—rejoicing in tribulation even.

Be not ashamed of but seek and rejoice in such service of the "body"—"ye do serve the Lord, Christ." But still more important than temporal service, is our service one of another as new creatures. The washing of the body with the truth—the sanctifying and cleansing of it with the word, is in progress now. (Eph. 5:26, 27.) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-denial, the greater you will be in the eyes of the Master, the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and its service.

Follow on then the noble "example" of Jesus; wash and be washed one of another, cleanse and purge away the defilements with which each comes in contact in the world daily, that ye may be clean "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.

BEAR UP THE FEET

"Judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way."—Rom. 14:13.
"He shall give his angels [messengers, servants] charge over thee; they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psa. 91:11, 12.

Every gathering of the saints, even of two or three, is an assembling of the members of the body of Christ, and the various members are represented. So also the entire number of saints in the world today, or in any day, represent the one body. And yet the entire body is but one; and looked at in still another way, we see the head first, and the succeeding members following in order, leaving those members of Christ who are alive and remain unto the presence of the Lord to represent the last members—the feet.

It is to these that the prophet refers above; not the literal feet of Jesus, but the feet members of his body. (Many improperly accept Satan's interpretation of this passage, notwithstanding Jesus' rejection of it—Matt. 4:6, 7.) The prophet makes the statement that the Lord will make special provision for the help and support of the "feet," just after giving a description of the evil day which the "feet" class will experience—the dark day, when the arrows of error will fly thick and fast; when the pestilence of Infidelity will stalk abroad; when all, except the "feet" class shall fall—thousands falling on every hand. The question shall no longer be, Who will fall? but, "Who shall be able to stand?" These, the real feet members, shall not fall; these shall have special help; God will send them messengers, whom he will specially instruct or charge that his will shall be accomplished, and the true overcomers be upheld, and neither stumble nor fall.

Blessed assurance! cause for trust and confidence, that if we abide under the protection with which he has covered us, we shall be safe and come off conquerers, and more than conquerers, through him who loved us and washed us in his own precious blood. But the thought specially in mind is this: Not only are those who scatter the pestilence, and shoot out the arrows of error, and cast stumbling blocks in the way, men in the flesh, but those messengers whom God will use to bear up the "feet" and keep them from falling are also human agents. Both classes are servants—serving some cause, either of truth or error; serving some master—the God of truth, or Satan, the father of lies and errors. No matter whose uniform we wear, his servants we are to whom we render service. If Satan can get into the service of error those who profess to serve the Lord, he is the more pleased, and the more successful. Hence, as the Apostle advised us, we find it in this evil day—the ministers, or messengers, or servants of error, will appear as messengers of light, and their influence will thereby be the greater; and all not fixed upon the rock foundation of Christian hope, will be sure to fall. All not protected by the armor which God's word supplies are sure to fall pierced with the arrows of error.

Of two things then be assured—we each must serve one side or the other in this battle of the great day of God Almighty, which has to the church a different phase from that in which it will present itself to the world. Our strife is with spiritual adversaries, a battle between truth and error on religious subjects, while there is a conflict also between right and wrong, truth and error, as relates to political and temporal affairs. On which side are you serving now? Are you scattering error by words of your own, or reading matter, or in other ways

doing that which will smite down and stumble your fellow pilgrims? or are you giving the more earnest heed to the special "charge" God has given us regarding the dangers and pitfalls of this day? and are you thus "bearing up" the fellow members of the body—the feet? Are you earnest in rightly dividing the word of truth? and are you careful to put before others, only that which you have thoroughly examined and proved to the extent of your ability by the word of God? Are you one of Satan's messengers being used of him to overthrow the faith of some, and to remove "the feet" from the grand rock of faith—the ransom? or are you rendering yourselves as servants of righteousness and messengers of God serving and blessing the feet? If the one, you are stumbling and defiling the "feet;" if the other, you are bearing up and washing the "feet."

True the errors will test the armor of each, whether you shoot any of them or not; and it is also true that the "feet" shall be borne up and not dashed, whether you assist or not; but the question is none the less important to each of us, and will demonstrate our faithfulness or unfaithfulness, our worthiness or unworthiness to be members of the feet class of the body.

Blessed shall be that servant whom the Lord shall find giving meat in due season, especially when He is present, (Matt. 24:45, 46.) Such as messengers of God are serving, strengthening, and bearing up the "feet" of Christ. The same thought is beautifully expressed in Rev. 19:7. The bride is made "ready" for the Bridegroom by herself; each member assisting one another results, in the preparation of the whole. Not that we could make ourselves ready of ourselves, but that we aid each other in the cultivation of those traits of character which the Lord has stipulated shall distinguish all who become his joint heirs.—(Rom. 8:29.)

Judge—examine yourselves—that none of you "put a stumbling block, or an occasion to fall, in his brother's way."—Rom. 14:13.

WE SHALL NOT ALL SLEEP

1 Cor. 15:51.

Believing the Bible teaching concerning death, that it is the extinction of life, and that it is only likened to a sleep in view of a promised resurrection, we have special interest in the statement of Paul relative to the awakening of the Church, the first or chief resurrection. He says: "Behold I show you a mystery. We shall not all sleep, but we shall all be changed —in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

The time for this instantaneous change is here shown to be under the sounding of the last trumpet, elsewhere referred to as "the seventh trumpet," "the trumpet," and "the trump of God." The sounding of six of these symbolic trumpets is already in the past, fulfilled in events which have transpired on the earth corresponding to the symbolic prophesies foretold in connection with them; and we are now living under the sounding of the seventh trumpet, during which the resurrection of the Church is due.

The sounding of this seventh symbolic trumpet marks some of the most momentous events that the world has ever known, though at first they come so gradually as to be observed only by the watchers—the faithful students of the sure word of prophecy. We find ourselves today in the very midst of these events.

Notice some of the striking events of this trumpet. During its time of sounding "The Lord himself shall descend from heaven." He "shall gather together his elect," the "little flock" of faithful ones, his "jewels," "from the four winds from one end of heaven to the other," out of Babylon. (Matt. 24:31.) "The dead in Christ shall rise." (1 Thes. 4:16, 17.) The living members of the body of Christ—"shall be changed." (1 Cor. 15:51-52.) "The nations" become "angry." (Rev. 11:18.) "The kingdoms of this world become the kingdoms of God." (Rev. 11:15.) Reward is given to the prophets and saints (verse 18), which implies their resurrection, since they could not be rewarded while dead; and the dead world will be brought to judgment—trial (verse 18). Briefly stated, it is the time of the Lord's second glorious presence and reign; the time for the gathering together and exaltation of his elect church, both from the grave and from among the living; the time for the overthrow of the present powers that be, and the establishing of the new power—the kingdom of God, both in its spiritual and earthly phase; and then the awakening and judging of the nations—the great work of restitution.

These events do not all succeed each other, requiring that one must be finished before the other can begin, but several parts of the work progress simultaneously. While the church is being gathered, the nations are mustering their forces for the great conflict; and while some of the saints are being changed from human to spiritual, others remain in the flesh, and probably some will so remain until the great conflict is almost over. This would appear from the words of the Psalmist, suggesting the proper attitude of mind for those who shall remain through these troublous times:—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth [the present organization of society] be removed; and though the mountains [kingdoms] be carried into the midst of the sea [overthrown by the unrestrained forces, the "sea" class]; though the waters thereof roar and betroubled, though the mountains shake with the swellings thereof."—Psa. 46.

Already we hear the roaring of the troubled waters, and feel the shaking of the mountains, yet we fear not; nor will we, if permitted to remain even till they sink in the midst of the sea. God's truth is our shield and buckler and therefore none of these things move us; they only cause us to rejoice the more, because we realize that all this is necessary in order to bring the nations to the recognition of and submission to God.

It is to this time of the sounding of the seventh trumpet, this time of the advent, that Paul directed attention, saying, "We shall not all sleep." Paul and all the Church from that day to this, have slept waiting for the day of Christ, now being ushered in. Now the blessed time has come to which they in hope looked forward.—2 Tim. 4:8.

Those who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received and according to Paul's word, not an instant of unconsciousness intervenes. Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God.

The work of the new kingdom is now in progress, and the body of Christ whether in the flesh or in the spirit, (resurrected,) are all actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case. If the work to be done while in the flesh were all finished, then doubtless all of the elect company would be speedily changed to the spiritual plane where they can work to advantage. "Ye are my witnesses," said the Lord, and it seems that the world has never yet been left without a human witness for God. And it is our privilege to be his witnesses now, and to stand as witnesses for God until "changed" to the higher plane. So long as the saints now abide in the flesh, it is an evidence that God has a work for them to do, either for themselves or others here. However humble, then, may seem the sphere of any of the consecrated ones, they should remember that God has a work for them to do here and now—a work which, if engaged in heartily, as unto the Lord, will not only enlighten others, but specially discipline and develop themselves spiritually. If idlers in the vineyard of the Lord, or if we go about his work complainingly and grudgingly, as if by constraint, we are proving ourselves unworthy of the great reward, and the Lord who reads the heart will make no mistake in judging us.

Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible, except to the eye of faith. We need not expect large results in the present time. Neither Jesus, nor the Apostles, nor any of the saints, saw large results of their labors; but they were willing to work for them to the small results, and trust the future under God's providence, to justify the sacrifices made in the service. We may sow in tears, but shall, in due time, reap in joy.

With such a glorious hope in view, to be realized as soon as this weary humanity shall have exhausted its strength in the present service, who of this faithful consecrated class may not profitably sacrifice himself in the blessed service, and rejoice even in the midst of tribulation with joy unspeakable and full of glory? Truly we should rejoice in the Lord always, and in everything give thanks, knowing that our labors are not in vain in the Lord, and that the trial of our faith is for our profiting and development as new creatures. "Count not your lives dear unto you," for "Blessed are the dead which die in the Lord from henceforth"—their labors shall cease, but their work shall continue. Rev. 14:13.

Mrs. C. T. Russell.

I AM THE RESURRECTION AND THE LIFE

JOHN 11:25

As the time draws near for the commemoration of the closing scenes of our Redeemer's human existence, our minds are drawn to the consideration of the blessings secured for the human race through that great sacrifice. And as the long foretold signs of his second glorious presence and reign become more and more manifest, we lift up our heads and rejoice, knowing that our redemption draweth nigh.

The death of Christ secures for all mankind the blessed boon of resurrection,—a restitution. That ransom price laid down at Calvary secured for all mankind the right to live again. And the resurrection of Christ—not to the human nature (for that was the sacrifice laid down forever in our room and stead), but to the divine nature, with all power in heaven and in earth given to him—is proof and manifestation of the power which shall accomplish the great work of resurrection for those whom he purchased with his precious blood.

The time of his second presence is stated to be the time for the restitution of all things,—the time for the raising of the dead. Every indication, therefore, which we see giving evidence of his presence, is but the introduction to other and greater signs to follow shortly. The first accompanying signs of his presence are those of trouble;—"Behold he cometh with clouds." We have watched the clouds gathering for several years past, knowing that, according to the sure word of prophecy, they must soon overspread the whole heavens. And now the darkness increases, and we rejoice, knowing that these things must be, and that they are the disguised harbingers of a lasting peace and better state, and will not last forever. A few more years will find these events, their rise, progress, and culmination, numbered among the things of the past; and then what? Then the whole world will have come to recognize the presence and power of Christ; the kingdom of God will be actually "set up" in power and control of the world; the "old heavens," the present ruling powers, will have passed away, and the "new heavens," the kingdom of God, will have come. Then the work of restitution will begin—the restoring of the dead to life, and of the living to health and perfection, the restoring of righteousness, and the establishment of justice.

Until the present heavens shall have passed away, the dead, except the Christ—the Church, head and body—shall not be awakened; but when the new heavens are established, they shall be remembered and brought forth. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not *till the heavens be no more;* they shall not awake, nor be raised out of their sleep." (Job 14:11, 12.) This is a blessed provision; they shall not be awakened until surrounding circumstances, etc., shall be more favorable than at present, for their trial. The great conflict of this evil day, which shall terminate in the passing away of the old heavens and the complete binding of Satan, must first be at an end. For this Job prophetically prayed, saying, "O that thou wouldest hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me." He adds: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14:13-15.

Job also shows that the hiding in the grave means destruction, and that the coming forth is a re-creation, when he says, "Now shall I sleep in the dust; and thou shalt seek me IN THE MORNING, but I shall NOT BE." (7:21.) If he is not in existence, yet comes forth when called (14:15), the calling forth is a re-creation.

For six thousand years God has been turning man to destruction, and when the present storm shall have passed he will begin to say, "Return, ye children of men." (Psa. 90:3.) What tidings of great joy for all people are these! But only those who have implicit faith in the promises of God can now rejoice in the glorious prospect. All the hope of the world is in the resurrection, yet even Christians now have little or no faith in it. Regarding death, not as destruction (Psa. 90:3), but as the gateway to heaven or to eternal punishment, they see no place or necessity for a resurrection; and to them this doctrine has lost its power.

It was not so with Paul. He taught that if there were no resurrection, then those who had fallen asleep had PERISHED, and that hopes for a future life were vain. (1 Cor. 15:15-18.) And while thus defining death to be destruction, he asks, "Why should it be thought a thing incredible that God should raise the dead?" (Acts 26:8.) If God has power to create and to destroy, has he not power to restore or re-create that which he destroyed? Surely this is not beyond the scope of divine power. And though it is as impossible to understand the philosophy of the resurrection as of the first creation, we accept both on the authority of God's word.

Jesus said to Martha, "I am the resurrection and the life," and then he gave an illustration of his power in awakening Lazarus to life. As we hear these words repeated at the graves of friends, and realize that they fall upon the ears of many as empty sounds, when they were designed to comfort and cheer bereaved hearts, we long to have them see and feel their blessed import. When awakened from death and brought to a knowledge of the truth, those who believe in Jesus as their Redeemer, who purchased their redemption with his own precious blood, and who walk in obedience to his commandments, may have life, everlastingly.

As we read God's word and recognize the foretold signs which show that these things must shortly come to pass, we hail with joy every indication. Truly we have cause to rejoice always, and in everything give thanks.

INCREASE OF CRIME

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves [selfish], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1.

While on the one hand it must be conceded by all that we live in a day pre-eminent for its benevolent institutions and reformatory measures reaching even to the care of the dumb animals as well as the human kind; though it is a day of large salaries to favorite preachers, and large donations for church buildings and other purposes, yet on the other hand it is a day of increase of crime and of decrease of vital interest in godly things, as ably summed up in the last statement of the apostle quoted above; outwardly there is a form of piety—actually it is merely a benevolence and morality inspired by the increase of general intelligence.

Brother Brookman sends us the following extract on this subject, which may be read with interest as showing the increase of crime in one short year, 1884. If the contrast were not for a longer period, say between the years 1884 and 1854, the increase of crime shown would be much more startling. It runs thus:—

"One of the leading journals, which is in full accord with the popular belief that all things are making rapid progress in the right direction, publishes the following statement of the murders and suicides committed in this country in 1884 as compared with 1883:—

" 'The statistics of crime in this country for the year just closed are in some respects quite startling. For instance, the murders foot up 3,377, against 1,494 in 1883—an increase of more than 5 per day. The number of executions for murder during the year was 111, only 5 more than in the year preceding; but it is proper to add that public sentiment did something toward the correction of this discrepancy between the number of killings and the number of hangings by applying lynch law to 219 murderers, against 92 thus disposed of in 1883. In the matter of suicides the showing is equally remarkable, the cases for 1884 numbering 1,897, against 910 during 1883. These statistics are not complete, of course, but they are nearly enough so to demonstrate that the past year was, for reasons of some kind, peculiarly given to the taking of human life by violent means.'

"Of course it does not suit the purpose of the optimists to dwell upon tables like this, and, so far as observed, not the slightest notice has been taken of it in any periodical of any kind. But notwithstanding the silence, the fact remains, and is worthy of at least passing thought. It is natural and easy to close the eyes to that which is disagreeable, but whether it is always wise to do so is quite another question. One of the strongest denominations in the land boasts of building a new meeting-house every day in the year, but when there are five more murders every day for the entire year than during the preceding year, and more than twice as many suicides as during the previous twelve months, it is obvious that a great many more meeting-houses are needed, and far greater Christian effort, if this were the remedy. Five thousand two hundred and seventy-four murders and suicides in a single year, out of a population of fifty millions of free and enlightened American citizens, will give one such astounding crime to

about ten thousand inhabitants; and it is difficult to reconcile this with the oft-repeated statement that there are more than ten millions of evangelical Christians in the United States, that is to say, that, leaving out the little children, one out of every two or three is a church-going and devout believer.

"It is hard also to reconcile this astonishing power of the Church with the tidings, coming from every quarter, of increasing discontent and fierce hate and threatened violence on the part of those known as 'working men,' who constitute a large majority of the population in the cities and principal towns and mining districts. In many places they are drilling with firearms under efficient officers, so that when the next general 'strike' occurs, they will be prepared to resist force by force. The most of those whose eye may rest for a moment upon telegraphic dispatches in the daily papers, announcing such murderous intent, dismiss the subject without a thought, or smile at the impotent folly of attempting a Socialistic revolution in this happy land of liberty and plenty. Alas! how little they know of human nature, and of what man can become when unrestrained by the fear or love of God.

"Information from Russia shows that the Nihilists, in addition to the use of dynamite, have resolved to try the efficacy of poison, and all the officials of the vast empire have been put upon their guard against the employment of servants, who are not proved to be thoroughly trustworthy. Men of high station dare not receive their food or drink from any but known nor sworn friends. The London *Times*, which ought to take 'cheerful views of things,' closes a long editorial on the deplorable condition of affairs in Asia, Africa, and South America, with the following statements concerning Europe:

"'Meanwhile its financial embarrassments grow yearly more intense; its public works are costly and unremunerative; its popular privileges are perpetually being restricted; its Minister of the Interior cannot quit his house, unless as the centre of a phalanx of policemen; Nihilism rears its poisonous head in every class, and the Czar demeans himself as if he were a State prisoner. Germany idolizes its Emperor and its Chancellor, yet a troop of assassins is convicted of having been compassing the death of the one in the very crisis of national loyalty, and the Imperial Parliament denies to the other the official assistance which his health demands, and he condescends to entreat. The German Empire is the most splendid political structure in Europe; and huge masses of its people exclaim that it is starving them. Austria has been menaced with a panic, the result of individual breaches of commercial faith. It is terrorized by nests of anarchists at war with society, and willing to snatch at any private plunder in their way. Italy is so little grateful for its extraordinary national redemption that a section of its sons may venture, unreproved, to glorify the memory of a murderer whose only excuse for the crime of butchery broadcast could be that he was a lunatic. Norway is in a condition of chronic protest against its Government. The Parliamentary state of Denmark is a confusion which would be portentous if it were not permanent. Belgium is ruled by an Administration which is not national. Great Britain sees its trade depressed, and is warned by a host of self-constituted prophets that the edifice is about to come down with a run. It knows that it has to struggle with Transatlantic Dynamite Funds, with the responsibility for Ireland, and bewildering arithmetical problems of proportional representation. Spain and Portugal are enjoying an interval of calm, though it is impossible to say it is not the lull which precedes a storm.'

"Having said so much the writer is not content. His very next sentence is even more suggestive still. For he sums it all up adding, 'We have only skimmed the surface.' Full well he knows that deep down beneath the surface there are volcanic forces slowly yet surely gathering, which threaten devastation of Christendom, if not of the world. Over all the nations of Europe the miasm of infidelity has been stealthily spreading and strengthening; paralyzing everywhere not faith alone, but also hope and love. For wherever faith dies there also hope and love ceases to live. When these three graces are extinguished, who shall predict the force of the wildness and wickedness which must then surely take the field?

"Politicians, who are intent only on the game of diplomacy, refuse to take warning. The real danger of the day is the growing ungodliness of the great masses in our cities, our large towns, and even in our villages. *The one remedy*, if it be yet available, is *the restoration of belief*."

The writer of the foregoing sees something of the facts, but does not see the way out of the difficulty, nor does he realize the causes of the facts he relates. He suggests as a remedy, "the restoration of belief," if not too late.

It is a fact that the masses of the world are casting aside the "beliefs" which for centuries have held them. There can be no doubt that the various religious beliefs, even though very erroneous, have exercised a conservative and restraining influence upon men. These beliefs have held them under the "bondage of fear"—fear of an eternity of torment; and have kept many wicked men from many deeds of violence and shame. The growing intelligence among men is now removing this bondage, and revealing depravity and selfishness in their hearts.

This is both a favorable and an unfavorable change. It is favorable in that it is preparing the way for the eradication of error, and the establishment of truth. It is favorable from the Scriptural standpoint as being the very means which God is permitting to eradicate error, and to overthrow present systems, and thus prepare for the reign of righteousness. It is unfavorable from the standpoint of present advantage, from the fact that man in his present depraved condition cannot use liberty in any direction without abusing it, and therefore his first experience will be disastrous, even as a child with edge tools, or a horse released from the bridle feels that his liberty is useless unless improved in a runaway.

Self-control is a lesson which must be learned well before liberty will be a real blessing to mankind. But the lesson must come, and those alone who see the grand outcome of it from a Scriptural standpoint, see cause for rejoicing through all the distress which is drawing closer and closer upon the world. The elements composing the present social fabric are catching fire and must melt and disintegrate with the fervent heat of this day of the Lord, ere their reconstruction can be effected.

BE OF GOOD CHEER

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33.

Constantly aware of their own perfections and shortcomings, it is not surprising that the children of God often feel greatly cast down and almost discouraged. The more we look into the perfect law of God, the more we feel our inability to measure up to its requirements. And as we look at the noble example of Christian character presented in the Scriptures, we seem to forget that, with the exception of the perfect example, they were all men and women imperfect like ourselves, and like ourselves earnestly struggling against the downward current of a fallen nature.

It was to such that Jesus said, Be of good cheer. He knew the imperfections of these his disciples; he knew how they would all shortly forsake him through fear, and leave him alone to suffer and die. Yet Jesus loved them, and declared that his Father also loved them. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God" (v. 27). As we read the loving words of counsel, encouragement and warning, and the fervent prayer of our Lord for these disciples, whom he was about to leave in the world, we are constrained to say, Behold how he loved them!

And then we find that his disciples of today—you and I—were also mentioned in that prayer when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and in thee, that they also may be one in us." Then too we see how his love reached out to all the world, when he added—"that the world may believe that thou has sent me." Though his own soul was exceeding sorrowful, even unto death, his heart yearned with compassion for the beloved ones whom he was serving at the cost of his life. He knew the temptations, the persecutions, and the painful crucifying of the human nature, which they must all undergo before they would be prepared to be with him in glory, and he had compassion.

Though eighteen hundred years have passed since Jesus left his little flock to follow in his footsteps in the narrow way, his love has not grown cold. With deepest interest he watches our course, and rejoices with us as time draws near for our union with him in glory. Every trial we cheerfully and lovingly bear for his dear sake—the Truth's sake, endears us the more to him, and brings us into closer union and fellowship. Though our copy of the Master's example is very imperfect, because of inherited weaknesses, it is accepted as perfect, because our desire and effort is to make it so, our deficiency being all covered by the Redeemer's merit—"Be of good cheer" therefore; "I have overcome." His perfection is imputed to us through faith. And now this is the victory that overcometh the world, even our faith. Without faith it is impossible to overcome.

Mrs. C. T. Russell.

LOOSED FOR A LITTLE SEASON

We venture the suggestion that the most depraved human beings are the most superstitious. And that these most depraved and superstitious are the most easily influenced by fear. And while the nominal Church (Papal and Protestant) has included in its membership some of the most intelligent and conscientious of the human family, it has also gathered into its bosom a large class influenced only by fear or present advantage, among whom are some of the most depraved and superstitious, merely held in check—not really converted. It gathered in this last class by the errors it taught notwithstanding its truths, and it gathered in the former class by the truths which it held notwithstanding its errors.

The error which, above all others, has brought this really ungodly, unconverted and superstitious class into the nominal Church (Babylon—mixture—confusion) is, that eternal torture awaits all except the Church, and that to escape that misery, they must join some of the various sects. Invented for the purpose, this doctrine has been a whip which has driven multitudes of the worst elements of society into the nominal Church, and bound and restrained them from immorality, outward evil, though it never converted them into true servants of God, and members of the true Church whose names are written in heaven.

The various sects anxious for numbers, worldly influence, outward show, and forms of godliness, used well the goad of torture, and the shackles of fear, and with such success, that today the real saints, the true wheat, the consecrated are few indeed compared with the thousands of fear-bound and unconsecrated which swell the numbers of Babylon. Hence it is that the entire nominal church is rejected by the Lord, and the few who are his are called out of Babylon.

What wonder then, that as these shackles of error break, and give liberty to those hitherto restrained, not by love, but by fear alone, the result should be a great increase of crime; or that this increase is principally among those who were once more or less directly associated with the nominal church. That this is the case, is shown by the following official Parliamentary report of—

THE SECTARIAN AND INFIDEL POPULATION OF ENGLAND AND WALES IN 1873

Church of England	6,933,935
Dissenters	7,234,158
Roman Catholics	1,500,000
Jews	57,000
Infidels	7,000,000
Criminals to every 100,000 population:	
Roman Catholics	2,500
Church of England	1,400
Dissenters	150
Infidels	5
Jews	0
Roman Catholics	1 in 40
Church of England	1 in 72
Dissenters	1 in 666
Infidels	1 in 20,000
Total number of criminals in jail:	
Roman Catholics	37,500
Episcopalians	96,600
Dissenters	10,800
Infidels	350
Jews	0

A little season only will intervene between the removal of the shackles of fear and the full establishment of the "kingdom of heaven" and its rule of righteousness: but that little season will be quite sufficient for the overthrow of present systems built entirely or in part upon error. We could not avert it if we would—we should not avert it if we could; hence so many as would be co-workers with God should advocate truth and liberty among the saints, and patience and hope on the part of the world, and so far as lieth in you (consistently with this service of the truth) live peaceably with all men.

IS GOD THE AUTHOR OF SIN?

"Woe to them who call evil good and good evil, that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!"—Isa. 5:20.

The thought is suggested by some that "Evil is one of the grandest of all of God's creations," because, say they, "God is going to overrule it, and his character will be seen more grandly than if it had not been."

The suggestion is evidently built upon the arguments and reasons produced in the pamphlet issued from this office, entitled, "Why Evil Was Permitted;" but to charge God with being the author or creator of sin—moral evil, is going to an extreme as unreasonable as it is unfounded. How prone, frail, fallen, human judgment is to err on one side or the other of every truth. The difference between creating evil and permitting it, because divine wisdom foresaw a way to so overrule it as ultimately to cause good results to flow from it, are totally different things. The latter is the view presented in our pamphlet and by its title. That which is actually good produces good only, and needs not to be overruled. If evil were really good, it would not require to be overruled by divine power and wisdom, for good results would naturally flow from it. But such is not the case. Evil is evil, and works out evil only, and goes from bad to worse, and that continually, except as God interposes, and by his wisdom and power overrules it, and uses its force to work out his plans in opposition to it.

To charge that God did evil, or that he in any way produced or caused evil that good might follow, is to charge the Holy One with what any honest man would be ashamed of. It is what Paul terms "slander" (Rom. 3:8). If God is the author or creator of sin (evil), then indeed he would be the chief of sinners.

If on this subject we apply the rule laid down by our Lord Jesus, it proves one of two things—either that God in causing or producing evil was unholy, impure, and sinful above all his creatures, or else that he is pure and holy, and as such could not be the creator or producer of any other quality. Jesus declared that "A good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Every tree is known by his own fruit." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Matt. 7:16-18; Luke 6:43-45; compare also James 3:11.

What shall we say to this logical argument? Is God the author of confusion? Is God the impure fountain from whence sin proceeded, which has so ruined our race? Nay, nay; false and weak is the theory which needs such an illogical and inconsistent argument for its support. It is contradicted not only by God's character, but by his Word also, which declares that "God is not the author of confusion" (1 Cor. 14:33), while sin is the greatest confusion ever known. But we see, perhaps, the reason which underlies this theory that God was the arch-deceiver, seducer of our race, and author of sin. It is this: A writer accepting the logical conclusions of our argument on Why Evil was Permitted, built upon the Bible doctrine of Restitution, as a result of the RANSOM, makes use of the *conclusions* there arrived at, and attempts to harmonize those conclusions with a theory which he holds—that Jesus was not our RANSOM [corresponding price]. Said writer's attempt is to show that restitution will not be the result of a RANSOM, but because God *in justice owes* to the race a restitution from the penalty of sin; He being the real sinner, and not man, who was merely his tool, and did only what he could not have avoided; the omnipotent God being the author of the sin and compelling its performance.

To support this theory of *no ransom*, this writer was bound to find some reason for evil being in the world which would shift the responsibility and just penalty from man, and he thus forces himself to this absurd and "slanderous" position of making God the bitter fountain of sin, the excuse being, that God, the creator or author of sin, will by and by blot out this feature of his creation, when it has served its purpose.

Not satisfied with this degree of "slander" upon God's character, this writer goes on to urge that so far from God's justice demanding a *ransom* for all, justice the rather is on man's part, and DEMANDS of God the restitution of all men *as a right*.

The writer seemingly does not see the inconsistency of his argument, which stands out thus: If God is bound by justice to restore men, it follows that God is now and has been for six thousand years punishing man unjustly. If justice *demands* the sinner's release, justice must have been demanding it all along; and according to this theory it must be that God's conscience has been resisting the *demands* of his own justice on man's behalf until now. Hence, though God (according to this writer's theory) has been punishing man for sin which God himself created and was responsible for, this writer has HOPE that God will repent and do man JUSTICE, and restore him soon. If such were our view of God we should give up

hope of ever obtaining justice from a God so devoid of justice as such conduct would indicate. This is indeed adding blasphemy to slander against Him who cannot look upon sin with any degree of allowance, and who is the very personification of purity.—Matt. 5:48; 2 Sam. 22:31.

And what foundation is there for all this calumny against the Almighty? None whatever; but two texts of Scripture have been so perverted as to give a seeming support to the view suggested. (Isa. 45:7, and Amos 3:6). Neither of these however have any reference to *sin*, but refer to evil in the sense of calamities and trouble. God declared man guilty, and pronounced the righteous penalty to be death; and in the carrying out of this just sentence, various agencies and circumstances are allowed to operate against man. And thus God is said to "create evil" or more properly translated to prepare or arrange, or as taking cognizance of and permitting calamities, etc., as agencies in carrying out the penalty prescribed against man.

Neither is it a fair or righteous statement of the matter, to say that God compelled man to sin either by making him imperfect so that he *could not* withstand, nor yet by designing and arranging the temptation, so that the creature Adam could not resist. To have so arranged would be to make of the trial in Eden a farce and a mockery, and under such circumstances it would have been unloving on God's part, and a gross violation of justice, to have inflicted the penalty which for sixty centuries has swept man from the earth.

The Justice of God is the very foundation of his throne as well as the foundation of all man's hopes; and properly, for God as well as man ought to be JUST above all things else.

Alas that theory should so far befog the moral sensibilities and the reason of the one whom we criticise! The theory which finds such a course necessary to its support is dangerous; for it would not stop at any obstacle to establish itself. In fact it has not stopped, for it steps clear over positive Scripture in repeated statements relative to the *ransom*, without even an attempt to analyze or expound them.

Evil never was a *good* thing and never will be; "woe to them that call good evil and evil good." Evil—sin, is a terrible malady and it is as improper to call it a blessng as to call the cholera or smallpox a blessing, even though under a skillful physician these maladies should be fully cured and leave no bad effects, and though the patient, restored to health, might by his dreadful experience learn to forever avoid contamination with it again. It would be absurd to argue that because of the benefits derived from experience with small-pox, that the disease is therefore a good thing. So with moral evil, sin, it is no less a terrible thing than at first, even though the divine wisdom and foreknowledge saw and arranged for its complete remedy and eradication.

Everything that God has made has been well made—good. Satan must have been created good—God could not create a sinful being. Sin is the *willful* act of the sinner—led astray of his own desire—ambition, pride, etc., as in Satan's case. Jehovah neither creates sinners nor tempts his creatures into sin.

Those who would refresh their minds upon the subject of why evil was permitted and the means God has provided for its legal and actual eradication can send to this office for a copy of "Food for Thinking Christians"—Free.

COME OUT OF HER, MY PEOPLE

Rev. 18:4.

An earnest christian brother recently called at our office and after commenting briefly upon the teachings of the TOWER with which he was in sympathy, he remarked that he *belonged* to the Methodist Church, but was constantly trying to show them that sectarianism was unscriptural; that Christ authorized but one church; and that the Apostles taught that there was but one Lord, one Faith, and one Baptism; and hence that every sect and creed is influential in dividing and keeping separate the flock of Christ. He had been trying to show them that all who accepted Jesus' sacrifice for their sins and had consecrated themselves to God, should come together for worship and instruction as fellow-members of the ONE BODY of Christ, (their names written in heaven) acknowledging as their Head, Jesus only, and His word as the only authority and only standard for faith and practice.

We heard the brother's very correct views on this subject, and rejoiced that he had seen it so clearly, but readily pointed out to him one reason why all effort had thus far been unavailing. He had not practiced what he had been preaching, his conduct contradicted his words; and the results had justified the adage "Actions speak louder than words." Though seeing clearly that these divisions (1 Cor. 11:19, margin) are wrong, the brother like so many others, had firmly in his mind, that there must be some fetters of human forging, in addition to the Word of God and the spirit of love, to bind the members of Christ as one; and that somehow a pile of bricks and mortar is an essential to "a church;" so that he had, though denouncing the bondage, submitted himself to it. Hence to those with whom he bound himself, his course must have appeared that of a grumbler, merely. Such a position is like to a man attempting to throw away his boots while he stands in them.

What should he have done?—What should all such do? They should begin to practice as well as preach the teachings of Scripture on this subject. So surely as sectism is an injury to THE CHURCH, so surely as it is built upon false theories and in turn upholds and perpetuates false doctrines, so surely do those who knowing this, give either influence or money in its support, partake of its sins. Such hear and should at once obey the Shepherd's voice, "Come out of her, my people, that ye *partake not* of her sins, and *receive not* of her plagues."

This brother as soon as he came to see the error should have presented the matter before the entire company, and kindly, but plainly, have showed them the error in which all had been, and should then have publicly withdrawn from the sect and requested that his name be "blotted out" of their book; at the same time making clear to them that he was not withdrawing from THE church which is the BODY of Christ, but merely from the BODY of Methodists; that he severed his connection with the head and ruling power of the body of Methodism because he more fully recognized the Headship of Christ and the oneness of His body, and in order that he might be more directly under the control of the *true* Head. He should make clear to them, too, that he still loved them, and that so far from withdrawing from the true church in spirit, his coming into fuller relationship to it, led him to see that as a Methodist he had been separating himself from others; that now by coming out of the citadel of Methodism into the broad field of truth and liberty in Christ without bondage or hindrance of men, he was taking a position to which all the consecrated could come from the various sectarian forts; and be thus all one harmonious body to rejoice in and use the Liberty wherewith Christ hath made all his followers free.

Let us remember that grumbling and talking against sectarianism while sticking to it, and avoiding the real issue, is not the honorable straight-forward course in the sight of our fellow men; and yet more important, such a course is not approved of God.

We well know, that many think to revive and remodel the existing sects. Such perhaps forget how unwise it is to thus put their opinions as to expediency against God's wisdom on this subject. As of its prototype the nominal Jewish church, Jesus said it was useless to patch an old worn garment falling to pieces, with new stuff, so now with the antitype: a totally New order of things is about to be ushered in, and no amount of patching of present sects of the nominal church with the doctrines of the new dispensation would answer God's purpose.

The church now to be organized which shall during the new dispensation bless the world, is the glorified church of overcomers, and no amount of fixing would fit mere nominal professors, or a human organization, for the work of the new dispensation. The harvest work, is to now select and call out from the nominal mass, the true sheep who are willing to bear the Shepherd's voice, just as in the Jewish "harvest" the Lord and Apostles gathered, not into the nominal system, but out of it, Israelites indeed.

A temporary patch, even if they would allow their systems to be patched, would only be the worse for the systems. They will last longer without the truth than with it. The truth would rend and divide and utterly destroy them. The hour of separation is come. Babylon is falling, and no power can stay her from utter destruction. Let the true sheep heed the voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"WHEN you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past can not be changed. The future is yet in your power."

THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

ENDURING REPROOF

There is perhaps no better test of a man's character than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors, and to welcome the criticisms which point them out to him. It is rarely difficult for us to find an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves, than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect.

That man is strong who dares to confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that direct self-government which stands as the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted.—*Sel.*

THE ARK AND MODERN SERVICE

[Reprinted in issue of October, 1882, which please see.]

LIFE AND DEATH

[Reprinted in issue of June, 1884, which please see.]

WHAT ARE "CHRISTIAN NATIONS"

[Reprinted in issue of June, 1884, which please see.]

QUESTIONS AND ANSWERS

Ques.—Please explain Gal. 3:28, "There is neither male nor female . . . . in Christ Jesus."

Ans.—Paul is explaining how free the gospel is, bringing God's favor to all. Before, under the law, there were distinctions made between Jew and Gentile, between bond and free, between male and female; but now that Jesus has died, all of those typical distinctions are at an end. No distinctions are recognized between classes now. All who have "an ear to hear" may come, and when they have become Christ's are all on the same level in God's sight. No distinction is recognized, for he regards each as not in the flesh but in the spirit—all one in Christ—if so be that the spirit of Christ dwell in you. No difference who you are or what your standing or birth as an earthly being, your only standing in God's sight is as a member of Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Ques.—DEAR BRO. RUSSELL: In these perilous times, when Satan is so busy with his deceptions, allurements and sophistry, and when human agencies are so often the disguised emissaries of the adversary, is it not the Christian's safest plan to discard all human exposition and take the Word of God alone, expecting the Lord to open up its truths to each of us personally, unaided and unhindered by each other? What think you? In this idea, can there be any of the adversary's art to beguile and mislead?

Ans.—We should ever bear in mind that our great adversary, the devil—not a myth, but a real, personal foe—is specially anxious and attentive to those who aspire to be of the body of Christ, that he may capture, mislead, maim or hinder them. He knows the weakness of our flesh, and is ever ready to take advantage of our peculiar and trying circumstances. He will either try to so confuse us with Babylon's many voices, and so have us lose the voice of Christ, or else he will try to so cut us off from our supply of heavenly food and support, as to leave us weak and unable to resist the assaults of error. The apostle counsels the church to "forsake not the assembling of ourselves together, and so much the more, as we see the day approaching." (Heb. 10:25.) And again, "Build one another upon your most holy faith." The Lord foresaw these perilous times, and knew how much more than ever we should need each other's sympathy, encouragement and help. Surely, then, we must recognize in any opposite suggestion the attempted deception of the adversary.

He would have you believe you are strong and that you have no need of assistance from any other member of the body. But the Lord warns us again—Shall the hand say to the foot or eye, I have no need of thee? Hath not God set the various members in the body? and if so, has he not given, especially to some members, eyes to discern the truth with special clearness; and has he not given to some members special ability to express it forcibly? and likewise various other gifts among other members?

Did he not do this in order to the perfecting of the saints, till we all come to the measure of the full stature of Christ? If this be true, we cannot ignore the provision which the Head of the Church has made, and hope to profit by disregarding his way. According to the testimony we should find that all the members of the body are profitable to each other. Were it not for an eye among our members some would never have seen truth which they now see; and were it not for tongues (exposition) some could never have understood things which they now understand; and were it not for helping hands few would now occupy their present advanced position on the pathway to glory. Yea even the most feeble members are necessary.—1 Cor. 12:22.

It is not reasonable then to suppose that God will change his plans and vest in each of us, all the diversified gifts heretofore appointed to various members of the body, and thus make us independent of each other, and so divide the body. No, rather will he use a brother as an index finger to point out to you the will of God in this matter. And had you not looked among the various members for an index finger, possibly you might not have noticed the Master's teaching and the deception aimed at your overthrow.

It may and does require close observation to distinguish the real members of the body, but we are told that by their fruits we shall know them. The spirit of the Head controls the entire body of Christ; and notwithstanding the weaknesses of the flesh with which we are still encumbered, that spirit is always discernible.

Forsake not the assembling of yourselves together. It may not be possible to all to do this personally, but in these days through the mediums of the mails and the press what blessed communion and interchange of thought the saints may have. Thank God for such blessed privileges in this time of our special need.

JESUS' RESURRECTION ANNIVERSARY

Wednesday morning, April 21st, will be the anniversary of our Lord's resurrection, his birth of the Spirit—"the firstborn from the dead," "the firstborn among many brethren." We suggest to his "brethren," his prospective joint-heirs, those who share in *his* sacrifice, and shall in due time share in *his* resurrection, that after mentally following the Redeemer in the closing hours of his ministry, they will be profited by a fresh examination of *his* resurrection, in which, as well as in *his* death, they are privileged to share. (Phil. 3:10.)

To those who celebrate the Lord's Memorial Supper in the various places, we suggest a careful study of the article—"The Lord's Supper"—in our last issue, and also the "View from the Tower," in our issue of April, 1885. May the Lord be with you each, and comfort and strengthen your hearts for something still to do or bear, before the conflict ends.

What is true of the smaller gatherings (Heb. 10:25) is still more important in regard to the more general gathering which will take place here in Allegheny, on the 18th inst., and onward. All who *can* come should make special effort to be here—"So much the more as ye see the DAY drawing on." Come, to do good and to encourage others, as well as to get good and be strengthened yourself. Some have inquired whether there will be an opportunity during the meeting, for them to symbolize their Baptism. Yes, we answer; a very favorable opportunity.

WILLING HANDS MAY LABOR

A brother in Michigan write:

DEAR BRO. RUSSELL: I received the papers, etc., sent me. I feel the time is too short to lose a moment. How I do desire to go forth and proclaim the broad, grand, and finished plan of our great salvation. Truly I am thankful to God that he has raised up heralds of the coming kingdom, so shortly to be ushered in; and above all, I am rejoiced to see how the suffering millions of mankind are to be restored to God in the coming age. Your Tabernacle and its teachings together with ZION'S WATCH TOWER and "Food for Thinking Christians," has so opened the eyes of my understanding that the Church and the world have assumed quite another aspect. The Church, how definite her duty and her portion; how narrow her pathway of testimony; how exalted her relation to her head, and her future glorious sphere of action. The broad world to be her mission field, not in rejection, weakness and poverty; but honored, powerful, wise and beautiful. Truly, with her glorified Head, she will be the light of the world in fact, as she is such now in prospect. I feel a strong desire to bear a humble part in the great work of preparing our brethren and sisters in Christ for the reception of the truth, as the Lord has enabled you to set it forth. For several years I have been laboring for the Church, and at present I am employed by a church which I was instrumental in organizing. Now, will you instruct me how I may capture that little flock by the truth, and not startle them before I can overpower them by the Word; and not only them, but all with whom I come in contact. By this I mean, what line of thought should I introduce first to the assembly? Then how to proceed by easy stages, so as not to have them think that this is strange fire, and offered by one estranged from the healthy part of orthodoxy. Pardon the liberty I take with one with whom I have no acquaintance; but the tone of your teaching warrants me in taking this course. Yours truly,

———.

In reply:—We welcome you as another laborer in the harvest. We rejoice with you in your own joy and blessing, and in your zeal for the flock. The Lord give you grace and strength through the truth, to lay down your life in the service of the sheep. Counting not your life, convenience, comfort, or reputation, dear unto you, may you spend and be spent thus in the Master's service.

Expect not too much; tares are more plentiful than wheat; expect not the Master's permission to bring tares into the barn—the harvest work is to separate and gather the wheat—the Chief Reaper is superintending, and it will be thoroughly done; work with him according to his plan, if you would be used and fully blessed. It is right to be "wise as serpents and harmless as doves," lest we prejudice the sheep against the food they so much need. The majority, however, fail from an excess of prudence and wisdom, and accomplish nothing. Fear and self-interest seems to influence more than are fully aware of it. God hides his plans and debars from his service the "wise and prudent" after this sort, and reveals them unto those who will out with them.—Matt.

The place to begin is with the foundation, as did Paul, who says: "I declared unto you first of all that which I also received [first of all], how that Christ died for our sins according to the Scriptures." Show that Jesus was "a propitiation" [satisfaction] for our sins, and not for ours [the Church's sins] only, but ALSO for the sins of the whole world. Show that all must receive some benefit from the ransom given for all. Show *what* benefit. This will open up the promises of Scripture, heavenly and earthly, and will speedily turn against you those who love and hold tradition more firmly than the Word of God, together with those who have and love a *form* of godliness while ignoring the power thereof.

The Lord bless and guide you, making you of quick understanding in the knowledge of His Word, through meekness and perseverance.

Yours in fellowship and service. —EDITOR.

VOL. VII PITTSBURGH, PA., MAY, 1886 No. 9

VIEW FROM THE TOWER

Among the deeply interesting events of the present life, to some at least, was the gathering at this place last month to remember our Redeemer, to celebrate our ransom, and look forward to our deliverance and that of the whole creation from the bondage of death, and to remember our covenant to share Christ's sufferings. The celebration of the Lord's Supper on its anniversary, the night of the 18th of April, was followed by three days of continued conference on precious things of God.

Quite a number of brethren and sisters were present from various parts of this state, as well as some from adjoining states—Ohio, New York, West Virginia, Iowa, Tennessee, Missouri and Canada being represented. The meeting in the morning, Sunday, April 18, was of a social character, and after opening with praise and worship, was devoted mainly to short accounts from some of those laboring abroad in a more or less public way, relating how they each found the work to progress in their hands, and the methods they found most successful in their efforts to "preach the Gospel to the meek." (Isa. 61:1.) Among others who thus interested and profited us, were Brothers Bryan, Blundin, Brookman, Myers, Adamson, Mann, Chilcoate and Tavender. The meeting adjourned with prayer by Brother Clowes, after singing with the spirit and with the understanding also, that grand old hymn,

"Blest be the tie that binds
Our hearts in Christian love."

Lunch was served in a room adjoining our public hall by the sisters, who thus "washed the saints' feet" (1 Tim. 5:10. See last Tower, page 3). Thus opportunity for private intercourse was abundant and well improved; for these lunches were thus supplied between all the meetings, which were thus continuous.

In the afternoon Bro. Zech's German meeting and our usual Bible Class were set aside and the time given to Bro. Adamson, who from a chart, such as that in "Food," gave a discourse on The Plan of the Ages, illustrating his method of treating this topic in his public discourses. All felt the sentiment of the hymn with which we closed the meeting.

"I love to tell the story,
'Tis pleasant to repeat
What seems each time I tell it,
More wonderfully sweet."

We adjourned this meeting to a Baptism service, at which the ordinance was explained, and five persons immersed—four of them thus symbolizing their covenant of consecration unto death with Christ, and their faith that they will be in his likeness in the resurrection; and one symbolized, as in "John's baptism," his repentance of sin and reformation of life.

The eight o'clock Sunday evening meeting was the solemn season of commemoration of the Lord's Supper, and a larger number were present than on any such previous occasion. It was good to be there! We had communion and fellowship one with another, and with our Father, and with our Head. We realized afresh that the blood of Jesus Christ our Lord cleanseth us from all sin; and that all our hopes of future life and glory, as well as our present blessings of communion with the King of kings, were secured to us by him whose ransom for all, took away the sin of the world, and justified us freely from all things.

Gratefully we thought of and acknowledged this, as we handled and partook of the unleavened bread, and the wine, which emblemized the holy, harmless, undefiled one—"the man Christ Jesus who gave himself a ransom for all." In accepting in our hearts of his purity, and rights freely sacrificed for us, and appropriating to ourselves those rights and that purity, we were eating him—his flesh and blood. We thus ate in our hearts while we at the same time literally partook of the emblems, and thus symbolized the same, according to the Master's wish, "Do this in remembrance of me." It was a solemn and impressive hour, and we endeavored to make clear the fact that our Father's love and mercy were manifested and extended to us in and by this sacrifice for our sins which he provided, and not in any other way. We saw that the serving of Jesus ministry and the example of obedience and self-denial which he displayed, though blessed to those of his day, and to others since, was not all by any means; for all this would have been of no practical avail to the condemned, groaning, dying creation, unless he had also given his life [being, existence] a ransom, [a price] for ours condemned and forfeited. The Son of Man came to serve and to give his life [*psuche*, being] a ransom for many.—Mark 10:45, Matt. 20:28.

Meditating upon his night of sorrow in the garden, intensified by his perfectness and purity, as well as by the shame of being put to death as a felon, and by the absence of

appreciation and sympathy from his beloved disciples—considering him who endured such opposition of sinners, lest we should be weary or faint as we should continue to follow his footsteps, we sang a hymn and went to our homes.

Monday following, all day was spent in an examination of the prophetic time proofs, which show that we are living in the Day of the Lord's presence since 1874—that there, the times of restitution, the Millennial Age, began—that the forepart of that age is the "day of vengeance" or "day of trouble," a period of forty years from 1874 to 1914, and that the grand blessings of restitution are really begun in this trouble, which is a blessing in disguise, breaking in pieces and removing the present governments and systems represented in Nebuchadnezzar's image (Dan. 2:31-33), as incidental to the establishment of the Kingdom of God for which we have long prayed, "Thy kingdom come, thy will be done on earth as it is in heaven." The matter was illustrated by charts, and will be given in full in Millennial Day Dawn (not yet ready; notice of which will be given in TOWER.

Tuesday.—In the morning we were interested and edified by a discourse from Brother Brookman on the Ransom. He dealt particularly with the Greek words which our word *for* is used to translate; showing conclusively, and by many Scriptural references, that "FOR" in many instances signifies *instead of*, and repeatedly teaches that our Lord Jesus became man's *substitute* in death, in order that there might be a resurrection of the dead. The afternoon session was also full of interest, a number of points relative to the Ransom being examined, including the statement made by Peter (2 Peter 2:1) that false teachers would privily bring in damnable heresies, even denying that the Lord bought them. This was shown to be the correct rendering of the Greek text.

Wednesday.—Both forenoon and afternoon sessions were spent in considering How are the dead raised up? and with what body do they come? As this subject is treated on pages 3 and onward, we need not refer to it here particularly.

The subject of the evening meeting was Joel 2:28, 29. We saw that God had hidden in this a blessed promise of future blessing to the world, which has been covered until the last few years, by the construction of the statement. We saw that the real intent and meaning of the passage was apparent when once its statement was transposed; thus, "Upon the servant and upon the handmaids in those days [the Christian age] will I pour out my spirit." "And it shall come to pass afterward [during the Millennium] that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions."

Here we noted the great difference between the "narrow way" of the present time and the "highway" of the future age. The narrow way has its stumbling stones, snares and devouring lions, preventing any but the "little flock," the "overcomers," from reaching the prize at its farther end, the "crown of life;" while the highway of the next age shall be made one of easy travel, in which "those unacquainted therewith shall not go astray."—Isa. 35:8.

We saw that now, the Holy Spirit could be received only by the few servants and handmaids of Jehovah willingly following their Leader in the "narrow way," but that when this select company—the body of Christ, has been completed and glorified, then afterward God will pour out of the spirit of truth upon all flesh. We saw that, wide as the difference will be between the abundant and favorable opportunity of the next age, as contrasted with the present time, when error abounds and Satan is permitted to blind many, and to oppose the truth, yet the rewards at the close of the two ways, are just as different as the ways themselves. Both paths lead to honor and life everlasting, but the "little flock," who overcome the severe besetments of the present time, are to be the bride and joint-heir of the King of glory, and to share his nature and to be with him and like him, while those under the less severe trials of the "highway" shall ultimately receive the Kingdom [of earth] prepared for them from the foundation of the world. (Matt. 25). All will be divinely blessed, but the one class—the Christ, head and body, will be blest as "new creatures" with the express image of the Father's person; the other class blessed by being restored to the earthly likeness lost by Adam—the image of God in clay —"very good" and very grand.—Gen. 1:31. Psa. 8:5, 6.

We saw that the pouring of the holy spirit of truth upon all flesh would by no means insure the same result to them as to the little flock of the Gospel Age; and that the spirit of truth in the age to come will not point to the narrow way of sacrifice of human rights and privileges, but on the contrary to their opportunity of laying hold of those earthly rights and privileges more fully. The time of sacrifice will then be past, and the spirit will no longer witness that whosoever will live Godly, shall suffer persecution. When all things are favorable—Satan bound and truth triumphant—how could any suffer for the truth's sake as now? The spirit of truth will not then invite any to aspire to or strive for the divine nature, as the Bride of Christ, but on the contrary the spirit of truth then poured upon all flesh will witness to them that the marriage of the Lamb is accomplished, his wife having made herself ready under severe trial, during the Gospel Age. It will witness that the "elect" "little flock," chosen during the acceptable time, through sanctification of the spirit [mind] and obedience to the truth, has been enthroned.

The spirit will then witness that these were thus highly honored for trusting and obeying God in the dark, along the rugged narrow way, and that though that high heavenly class so much better than angels (Heb. 1:4) is complete, other precious blessings are for "all flesh," and that whosoever will, may come to the water of life; and accepting of God's favor through Christ, and walking the easy highway of holiness, may be everlastingly blessed of God.

In a word,—the holy spirit of truth which testifies to the "little flock" called with the "high calling" that execpt we forsake all and suffer with Christ, we cannot reign with him and partake of the divine nature, will then testify or witness to "all flesh" very differently, viz., that only sins must be put away, that the righteous shall flourish, and only the evil doer shall suffer and be finally cut off from life.

Thus the word of his grace comforted us and strengthened us to endure hardness as good soldiers, for we heard the voice of our Captain and Forerunner on the narrow way saying to us—Fear not, I have overcome the world. My grace is sufficient for you. To him that overcometh I will grant to sit with me in my throne and to eat of the hidden manna.

Our meeting closed with prayer and the sentiment expressed by the hymn—

"Truth, how sacred is the treasure!
Teach us, Lord, its worth to know."

Our meeting will long be remembered and we hope that at the anniversary next year even more of the laborers will be able to arrange their affairs even at this busy season of the year to thus turn aside to celebrate this solemn occasion, and thus build each other up.

We have received many interesting letters from the scattered saints showing how, singly and in little groups they remembered and complied with the Lord's last request, "Do this in remembrance of me."

EVERY-DAY LIFE

It is said that Beethoven when he had completed one of his grand musical compositions, was accustomed to test it on an old harpsichord, lest a more perfect instrument might flatter it or hide its defects. Many are unwilling to put the results of their labors to any such test as this, preferring to be deceived and to deceive others with outward appearances. With reference to human character it may be observed that those traits that most entitle us to the love and esteem of men, and which honor us most in the sight of God, are not always revealed on notable occasions and by extraordinary events, but manifest themselves in the quiet course of every-day life. This is the old harpsichord that tries the character on its real merits. It is one thing to appear in the midst of popular favor and worldly success, and another to carry a noble, generous and magnanimous spirit amid the worries and anxieties and trials that spring up along the path hour by hour and day by day. Ruskin has truly said that "greatness is the aggregation of minuteness." It is the sum of little things well done that constitutes, as a whole, a really useful and noble life. It is not those who wait in idleness for some chance opportunity to distinguish themselves and do the world a great service who are likely to be the benefactors of the race, but rather those who proceed earnestly about their daily duties "doing with their might what their hands find to do." There are but few to whom it is given to discover new continents, to do an act that frees a race from bondage, to utter thoughts that stir the heart of mankind, but it is given to each and to all to pass each day of life so well, so nobly, so truly, so faithfully, so near to God, that all life is lifted up, and all the world made better by such living and doing.—*N. Y. Observer.*

UNDER A SHADOW

There are very few who are not at some time brought under the shadow of false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way. There is a better, surer, higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them.

Do not run after accusers; do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work; and accept the position in which false accusation, and consequent scandal and reproach, place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Lyman Abbott.*

YOUR ASSISTANCE NEEDED

We desire to place the truth before our religious German neighbors. Our plan is to have sample copies of our German TOWER distributed at the door of every Protestant German church in cities and towns where our English readers reside.

We want your assistance in this work; the more sacrifice it costs you, the greater it will prove your love of the truth to be, and the greater will be your blessing and joy in the service. We want those who will, to superintend the distribution, either doing it themselves or engaging and superintending others whom they may see fit to employ to assist them.

Those glad to thus spend and be spent in the service of the truth, will please send us a Postal Card at once, stating the name and probable number attending the morning service of each German church. Then wait until you receive the sample papers which will be supplied FREE, and which must be printed after we learn the quantity required. Let the work be thorough.

IN HIS LIKENESS

[Reprinted in issue of December, 1884, which please see.]

BLESSED DYING—FROM HENCEFORTH

[Reprinted in issue of September, 1884, which please see.]

FEAR NOT, LITTLE FLOCK

[Reprinted in issue of September, 1884, which please see.]

SPIRITUAL GIVING

[Reprinted in issue of December, 1879, which please see.]

BE STRONG

[Reprinted in issue of October, 1884, which please see.]

EVERLASTING HELL AND DAMNATION

[Reprinted in issue of December, 1884, which please see.]

CHRIST'S SECOND PERSONAL ADVENT

[Reprinted in issue of September, 1884, which please see.]

THE WORLD'S CRISIS

[Reprinted in issue of September, 1884, which please see.]

VOL. VII PITTSBURGH, PA., JUNE, 1886 No. 10

VIEW FROM THE TOWER

We have called attention at various times recently to the changed attitude of *Protestantism* toward Roman Catholicism, noting the fact that not only have the echoes of protest died away in the distance, but that the very grounds of protest are fast disappearing, and that, not because of any change in the principles of the Church of Rome, but of so-called Protestantism. And so changed is its attitude toward Rome that from various Protestant pulpits, and presses, and prominent leaders, we now quite commonly hear expressions which sound strangely out of harmony with the name Protestant. The deadly wound given to the Papacy at the Reformation, is fast being healed (Rev. 13:3.) and "mother" and "daughters" are coming to realize more and more their mutual relations.

This changed attitude of the daughters is quite marked, and Catholicism is noting the trend and taking advantage of it, although *Protestantism* is scarcely aware of the long backward slips she is making. She is too drowsy to realize the situation. While noting these facts the following, clipped from *"The Catholic"* of Pittsburgh, will be of special interest. It says:—

"For centuries Protestant writers in every land drew up the most terrifying pictures of Catholicity. The adoption of downright infidelity was preferable according to *Protestantism*, to affiliation with Catholicity. In European countries wherever Protestantism grasped the secular power, persecution and exile became the lot of Catholics. The change of religion in England was effected by the Mormon wife slayer Henry VIII. and bloody Queen Bess, by the confiscation of all Church property, and dire persecution and expulsion of Catholics. Churches were destroyed, or perverted to the use of the established pet, which, by the way, the English people are now tired of maintaining, as was made evident in the late elections.

"All this is now changed, and the "horrors of Rome," is no longer a "taking" subject to dwell upon, except by some ignoramus, who confines his abilities to the backwoods. Henry Ward Beecher advises one of his flock who approached him for information to go and become a Catholic, and she would be safe in doing so. Sam Jones calls long and loud for heavenly benedictions upon the work of the Catholic Church, and many other distinguished divines

pay the Church marked respect, though following different doctrines.

"As an evidence of the change Protestant opinion in this matter, witness the fact that lately occurred in a Presbyterian church when they sang the 'Ave Maria,' and when the attention of the *Presbyterian Observer* was drawn to it, that paper said it was all right. This, like the elections in England, as Gladstone said, 'is wonderful;' Presbyterians honoring the Blessed Virgin by singing this most Catholic hymn, 'Ave Maria,' is a 'wonderful change.' Soon we will have them calling out with Catholics, 'O clement, O pious, O sweet Virgin Mary, pray for us, Holy Mother of God.'

"All these are good omens of the progress of our holy religion, while if we look across the garden wall of Catholicity, and view the turmoil in which the rest of Christianity is engaged, having abandoned all dogmatic religion, and 'carried about by every wind and doctrine,' 'reading Scripture to their own destruction;' their churches falling into decay, or sold for other purposes; their congregations failing to worship, or bear the expenses, their press calling upon the people to pay the preachers, otherwise they will not be able to meet the expenses of their families. All these omens are sad in the extreme, and portend speedy dissolution at the hands of infidelity, which is fast filling up its ranks from the disorganized condition of our Protestant citizens. We do not rejoice because of this exhibition of failing religion on the part of our separated fellow-citizens, but we would invite them to study the claims of Catholicity."

Very nice, kind, conciliatory things are now being said by each party about the other, and each wants to smooth over the old difficulties and be friends again.

The main points of difference and grounds of protest of the Reformation, against the Church of Rome were two. First, that while the Church of Rome gives to tradition the same force as to the Scriptures, Protestantism recognized in tradition only the fallible judgment of men and declared the individual right to interpret the Scriptures each for himself. Second, that *justification* (acquittal) from original sin is secured not by *works* (of morality or of penance) but by *faith* in the finished sacrifice of Jesus our Lord. But both of these points of original protest are now fast being ignored by Protestants. The death of Jesus as man's ransom is being ignored and faith in that as the ground of acceptance with God is little preached and little realized by the "popular preachers" and the rising generation of so-called Protestants; and instead sectarian zeal and morality and benevolence—good works—are the implied ground of acceptance with God and atonement for original sin—where such a thing as original guilt is acknowledged at all. And, too, individual right of Bible interpretation is fast being ignored by Protestants, though not generally denied; and in their anxiety for union at any cost, all denominations of Protestantism are abandoning Scripture doctrines and ignoring differences. And to swell their number, they are counting in Roman Catholics as well.

In this peculiar day the claims of the Protestant Church to be the power which is to accomplish the world's conversion are being severely and questioningly pressed upon her, and in order to maintain her old position she finds it incumbent upon her to count up and display her numbers as evidence of her power and of the future possibilities to be expected from it. Hence her eagerness to count in as many as possible to show her numerical strength. But alas! for her moral and spiritual strength; for when she gathers her vast numbers and we view the whole from this standpoint, there is not the shadow of a chance of the world's conversion to God by that means.

Hopeless indeed must be the outlook to thoughtful Christians who are not yet enlightened from God's Word concerning his glorious and all-sufficient plan for the world's conversion—a plan which does not ignore a single member or our dead and dying race, nor yet save one in any other than one appointed way—through repentance and faith in the redemption freely provided for all.

While the Church of Rome kindly invites thinking Protestants to re-examine her claims and compare them with Protestantism and see how much stronger they are, we would suggest to such that before they do so, they would do well to turn to the Bible itself, and they will find that though Protestantism has ceased to enter its protest against her false methods and doctrines, the Bible protests against her in no uncertain language; and they will find too that Protestantism comes in for her share of its denunciations, and that the course and end of both are clearly shown: that Great Babylon—Papal mother and Protestant daughters are to fall, and as a great millstone are to be cast into the sea, never again to rise, while the plan of God, as presented in the Scriptures, will move grandly forward to the full accomplishment of his purpose of restoring the redeemed world to its original perfection as represented in Adam, and to the blessings prefigured in his Eden home.

FORSAKING ALL

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

The question of what is meant by "forsaking all," is seldom given a too literal interpretation by those who have something to forsake. On the contrary, most of the Lord's professed disciples seem to act as though the statement read, He that getteth not all that he can get, cannot be my disciple; for the getting, more than the forsaking, seems to be the aim of life with many, as with the world.

As we are very anxious to be recognized of the Master as true disciples, let us endeavor to grasp his meaning, and then honestly and faithfully put it into practice in the affairs of life.

In the preceding verses (25 to 32) the Master shows that he did not deceive any into becoming his followers by assuring them that it would cost little or no sacrifice, as so many of his professed ambassadors do to allure the unconverted into the various sectarian churches. No; he said, "Count the cost," before you take the step. Let the lines between the world and my disciples be clearly drawn. To hastily leave the world and put your hand to the plow as a servant of the truth, and then to look back and prefer the world, would not be well; for it would unfit you for the world, and you would not be fit for the kingdom of heaven. (Luke 9:62.) Count the cost deliberately first, then, if you like the conditions, come, take up your cross and follow me, in dishonor and sacrifice now, and to glory, honor and immortality hereafter, as joint-heirs with me in the kingdom.

We cannot suppose the statement under consideration (which refers back, more or less, directly to the things mentioned in verse 26) to mean that a man should leave his family to starve; nor yet that he should forsake his "own life" in the sense of starving from neglect of the necessities of life; nor yet that he should leave "houses and lands" in the sense of abandoning them to go to wreck and ruin; nor yet in the sense of immediately converting them into money and making a wholesale distribution of the results to the poor. (Matt. 19:21.) To so understand the Master would be to suppose his teachings contrary to common sense, and to other statements of Scripture, his own utterances, and also those of the Apostles.

It was Jesus himself that reproved the Pharisees for making void the Law of God in saying that a son who would make a large present of money to the temple, might thereafter be excused from any responsibility to his parents in their support, (Matt. 15:4-6.) and shall we suppose that he would make void that Law in his doctrine? It was Jesus himself who, in his dying hour, remembered his own mother, and commended her to the care of John (John 19:26, 27), and shall we suppose that he taught others to neglect their parents?

It was one of the Apostles under the influence of the Spirit of Christ, elaborating the teachings of Jesus, who said that a man should love his wife and cherish her even as his own body, and as the Lord loves and cherishes the Church (Eph. 5:25), and surely he did not contradict the Master in this. It was the same Apostle who wrote that any professing to be Jesus' disciples who neglect and fail to provide for their own households, are worse than infidels, and by such a course deny the true teaching of Jesus. (1 Tim. 5:8.) It is the teaching of the New Testament, that we should "Do good and lend, hoping for nothing" as a reward; that we should "communicate" and "lay by on the first day of the week" for the poor and for the Lord's cause generally; and that a man should labor, working with his hands, that he might have to give to the needy. (Luke 6:34, 35; 1 Cor. 16:2; Eph. 4:28.) All these injunc-

tions would be meaningless if we should understand Jesus' teaching to be that we were to give away every farthing to the poor: for then we should be the poorest of all the poor, and have nothing either to lend or to give.

If then we are sure the Master did not mean for us to literally abandon, neglect, and summarily dispose of homes, families, life and means, what did he mean? becomes all the more pertinent and interesting.

What did he mean then by the statement, "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me?" (Matt. 19:21.) We answer that Jesus put the matter in its fullest, strongest light. The conditions of fellowship with Christ in the heavenly kingdom are nothing less than than the sacrifice of every earthly interest, and earthly life as well, in his service. But this service and sacrifice is a reasonable service, and never implies that we must become paupers to make others affluent. Had this young man consecrated himself and determined to give up all and follow Christ, and had he come to Jesus, saying, Master, I have determined to follow your counsel, to sell all and give to the poor, and to follow thee—How and where shall I begin? I have twenty houses and three farms and much cattle—which shall I dispose of first, and how shall I distribute the money?

Jesus probably would have said, Present all these things unreservedly to God, and yield yourself as his servant also, and from that moment reckon yourself God's steward, commissioned by him to use all those goods, as well as all your personal talents, to his glory in serving those about you. As a servant who shall give an account, be neither wasteful nor penurious. Think not of these goods henceforth as your own, and talk not about giving them *again* to the Lord; for once given, they are his forever. Such portions of that consecrated property as you have need of, he permits you to use for your personal and family necessities; but a full realization of your sacrifice would not only hinder you from treating it [the money] as your own, and from being lavish in your expenditures, as you might have been when the money and property were yours, but should the necessities of the Lord's work require the last dollar, and leave you dependent on daily toil for sustenance, it should be heartily rendered, with the thought, It is the Lord's, and I was entrusted with it, to use it as he should indicate. The young man to whom Jesus spoke was "very rich;" and had he become a consecrated follower he might have been kept busy for many years disposing of his goods. There is no reason whatever for supposing that the Lord meant him to sell his houses at once and throw the money into the street to the multitude. The selling of that which he had would go on proportionately, as he could find uses for the money.

This suggests another thought: It is a steward's place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord, to the best advantage, as his sanctified judgment, under the guidance of the Lord's Word may dictate. This our Lord's parables indicate (Luke 19:13; Matt. 25:15). He should not wait for the Lord or his cause to be hindered and embarassed for money before giving it. To do so, would be to never give it; for the Lord never gets embarrassed. Isa. 55:11; Psa. 50:12.

Had the young man consecrated his wealth to the Lord's service as Jesus suggested, and then waited for Jesus to ask him for some of it, he would have waited and would have kept the money, but he would never have attained the kingdom and the "Well done, good and faithful servant, enter the joys of thy Lord; thou hast been faithful over a few things, I will make thee ruler over many things and grant thee the handling of greater riches." On the contrary, the message to such will be, Thou unfaithful and indolent servant, thou hast been unfaithful in thy stewardship; take from him that which he would not use as he covenanted to do.

Most of us, as God's consecrated stewards, take greater liberties than we ought with the Lord's money and talents entrusted to us. We should not be less careful than if dealing with fellow-men, but more careful, if possible, to be strictly honest. And while rendering unto every man his dues, we should most faithfully "Render unto God the things that *are* God's"—which we presented to him.

If those who have forsaken all—consecrated all to the Lord's service—could but realize the matter as all done, as all His, how it would relieve them of battles with the selfishness which continually magnifies every little disposal of time or money to be a great and new sacrifice. Such a proper realization of the original sacrifice of all reverses the tables upon selfishness at once, and no longer treats the daily course as a self-denial, but a joyful service as Jehovah's steward, and accepts as fresh blessings from his hand all of even the commonest of life's favors.

PROF. SHEDD'S FOREBODINGS

The *Sunday School Times* reports Prof. Shedd as saying: "No theological tenet is more important than that of eternal retribution, to those modern nations, which, like England, Germany, and the United States, are growing rapidly in riches, luxury, and earthly power. Without it, they will infallibly go down in that vortex of sensuality and wickedness that swallowed up Babylon and Rome."

No one believes more strongly in the certainty of divine retribution for sin than do we, and that the end of incorrigible sinners will be "the lake of fire which is the second death." But by "eternal retribution" Dr. Shedd means the doctrine of endless torment in hell for all who die out of this life unsaved, in the defence of which he has recently published a book. And his argument is for the expediency of holding on to that doctrine as a defence against threatening destruction. To this we reply:—

1. In this momentous matter, only that which is *true* is expedient.

2. Dr. Shedd's remedy has historically failed. It did not save the world from the fearful anarchy and social wreck of the French Revolution.

3. The modern nations he refers to have not been restrained by it from developing the evils which he deplores.

4. Perhaps the false view of God involved in this doctrine is largely responsible for this "departing from him, desiring not the knowledge of his ways." The current doctrine in the church on this subject, in hiding from men any hope for any class of mankind in any of his administrations beyond the grave, has concealed a part of his gospel, and denied his fatherhood. Wrong views of his relation to the race necessitate wrong views of his relation to individual men, and so sour and harden them against God. What the world is perishing for is the lack of the knowledge of God.

5. If Dr. Shedd's doctrine is therefore now needful for the defence of society against ruin, it is so because it has helped to bring society into this state of danger by drawing a frowning mask over the face of God, and so repelling them from him.

6. There are intimations in Scripture that there were to be larger unfoldings of the grace of God to mankind, as they were able to bear it. "Who gave himself a ransom for all; to be testified to in its own times," (1 Tim. 2:6).

7. In the general decay of the old doctrine of future punishment, which was doubtless a great restraint in ruder times, the world now needs a new presentation of the majesty and certainty of God's law of punishment. The church needs to be warned anew that "The Lord shall judge his people," and that "Our God is a consuming fire." The world needs a doctrine of punishment, not so vast and vague and inconceivable that both reason and conscience reject it, but one that shall convince them that, in all the laws of nature and of life and of human society, the eyes of the Lord are now "open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings," and that his great harvest law is surer than the motions of the stars, for this world and for all worlds. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." God's great love has provided a ransom for all from death; but even resurrection, which is to all a boon, must proceed according to this great law of harvest, and bring with it "judgment" for those "that have done evil."

MR. MOODY'S PREACHING

In this connection we refer to a letter of Dr. A. E. Kittredge in the *Independent* of January 28, describing Mr. Moody's late visit to Chicago, in which he indicates that the power of his preaching is largely due to his ability to impress men's minds with the conviction that God loves them. He quotes these as characteristic sentences from one of his sermons:

"God always loves us. He hates sin, but he loves the sinner. He loves, because he can't help it."

"There is one thing that death has never been able to conquer, and that is a mother's love."

"Our love is changing, but he loves us right on, through all our sorrows and our sins."

"Because God is angry with the sinner, it proves that he loves him."

"His love is unchanging, unfailing, and everlasting."

These sentences illustrate how Mr. Moody, although holding theoretically the orthodox doctrine of an eternal hell, keeps it in the background, where he has no right to keep it, if true, and how he moves men by a fresh revelation to them of the fact that God's love for them is deeper than their sins. If God's love is "stronger than a mother's" if "death cannot conquer it," if it continues "right on, through all our sorrows and sins," and if even his anger is the dark side of his love, we may well ask what room is left for the creed doctrine that, for the sins of this life he will first torment the soul of the sinner in hell, and then raise him in body, in order to thrust him back to be punished "in body and soul, with unspeakable torments, with the devil and his angels, in hell-fire forever." Ques. 29 and 89, Larger Catechism.

There is immense power in the long-concealed doctrine of God's love to men. And the proof that death cannot conquer it, as Mr. Moody affirms, is found in the fact that he gave his Son to effect the ransom of all from death, and that its conquests extend through the realms of the dead. The redemptive character of resurrection is the proof out of Scripture that men need, that God's love is stronger than death. Knowing this, there will be no longer any temptation to conceal from them the other side of truth, which is too much absent from Mr. Moody's sermons, that "he will render to every man according to his works," and that the atonement is not a makeshift, by which any man may escape the just consequences of his sins, but a wonderful alembic of love by which these necessary judgments are for us converted into the way of life.—*Words of Reconciliation.*

THE DIVINE WEAVING

ANONYMOUS.

The weaver at his loom is sitting,—
Throws his shuttle, to and fro—
Foot and treadle, hand and pedal,
Upward, downward, hither, thither,
How the weaver makes them go!
As the weaver wills they go!
Up and down the web is plying,
And across the woof is flying;
What a rattling! What a battling!
What a shuffling! What a scuffling!
As the weaver makes his shuttle
Hither, thither, scud and scuttle.

See, the mystic Weaver sitting
High in heaven—His loom below—
Up and down the treadles go;
Takes, for web, the world's dark ages—
Takes, for woof, the kings and sages—
Takes the nobles and their pages,
Takes all stations and all stages;
Thrones are bobbins in his shuttle,
Armies make them scud and scuttle—
Web into the woof must flow,
Up and down the nations go!
At the Weaver's *will* they go!

Calmly see the mystic Weaver,
Throw his shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion, and commotion;
What each fusion, and confusion,
In the grand result will show!

Glorious wonder! What a weaving!
To the *dull*, beyond believing,
Such no fabled ages know.
Only faith can see the mystery;
How, along the aisle of history,
Where the feet of sages go,
Loveliest to the fairest eyes,
Grand the mystic tapet lies!
Soft and smooth, and ever spreading,
As if made for angel's treading—
Tufted circles touching ever:
Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined—what a riddle!—
From a Cross that gems the middle.

'Tis a saying—some reject it—
That its light is all reflected;
That the tapet's lines are given,
By a sun that shines in heaven!
'Tis believed—by all believing—
That great God, himself, is weaving,
Bringing out the world's dark mystery
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.

PONDER WELL

THEY STAND OR FALL TOGETHER

—To admit God's justice, is to admit man's fair trial, and the justice of the penalty pronounced, destruction.

—To admit the justice of the penalty, and the unchangeableness of God's character, is to admit that the penalty cannot be set aside or remitted.

—To admit that the penalty cannot be remitted, is to admit, that either man will never be set free from it, or else that *a ransom* [a corresponding price] is his only hope.

—To admit that the ransom has been paid by Jesus' death, is to admit that the penalty was death, and that restitution is assured.

—To admit that God and his just laws change not, is to admit that man, when fully restored, will be again subject to the same laws, with their same blessing for obedience (life), or penalty for disobedience (death), which penalty upon such would be the "second death."

—To admit that God's law was just, and man's trial full and fair at first, and that that law and its Author are the same forever, and that man will return to his former estate, is to admit that the same law will test the restored man, and that his will will be as free as at the first to choose obedience and life, or disobedience and the second death; and that the only difference will be the experience undergone in the present existence.

—To admit the ransom and its necessity, and that the MAN Christ Jesus was that ransom, is to admit that he is no longer a man, unless he took back the price he paid for our recovery, which would hinder man's recovery from death.

—To admit that Jesus was highly exalted in his resurrection to the express image of the Father's person, that he was made "a quickening Spirit" in his resurrection—raised a spiritual body—and that his conduct after his resurrection, and his appearance to Paul, who saw him "as he is," were wholly different from human nature or appearance, is to admit that he did not take back the ransom price laid down, but that he was in his resurrection made *better* than angels, as he had in becoming a man been made a little *lower* than the angels. Heb. 1:4 and 2:7, 9.

—To admit that the true gospel Church of overcomers are called "the body"—"the bride" of Christ, and that they are being called and selected or elected from out of the world under "heavenly promises" of being made "partakers of the divine nature," like and with their Lord and head, is to admit that these promises are not for all, but are exclusively for the class called, and none other.

—To admit that a "house of servants" of God was selected prior to this "heavenly calling" to "divine nature," and that not heavenly things but earthly things were promised them, is to admit that they are elected or selected for some good purpose in the divine plan, but not for the same purpose as the Church, nor under the same conditions.

—To admit that the plan of God is one grand, harmonious whole, consistent in every part, is to admit all of these propositions, and to say that God, in the work of restoring the world, and giving each his individual trial for everlasting life, intends to use the two classes elected meantime, as the earthly and the heavenly "seed," in whom all the families of earth are to be blessed.

THE WORLD'S OUTLOOK

FROM A METHODIST BISHOP'S STANDPOINT

Bishop R. S. Foster, who is at present the central light of the Methodist Episcopal Church, is certainly getting his eyes open in some directions, though he is still in gross darkness. His utterances of late are calculated to startle Methodism, if not too sound asleep. In our January issue we noted his utterances relative to Roman Catholicism, in which, in an endeavor to show up as favorably as possible the progress of Christianity in converting the world, he closely hugged the Church of Rome, whose numbers are almost double those of the five hundred sects of Protestantism, and claimed that to make any showing at all, the Church of Rome must be counted in, because larger than all her daughters combined.

After counting in as many as possible, the bishop reckons that there are in all 350,000,000 of nominal Christians, and 1,100,000,000 heathen in the world: and of these Christians he says:—"And this number of their strength includes also all the thieves, ex-convicts, the debased, besotted, the speckled, and streaked in Christendom." And now his awakening mind goes out after the condition of the masses, and in the following words, clipped from his recent articles in the *Independent*, he tells us what their outlook seems to be from his standpoint. He says:—

"The problem I deal with relates to this world. Have you ever visited heathen lands? Have you ever formed in your mind an idea of their actual condition? Any idea you may have formed will be inadequate, I am sure. It will take an effort if you have no experience to guide you, and even to reproduce it would be almost impossible.

"Call to your aid all the images of poverty and degradation you have ever seen in solitary places of the extremest wretchedness—those sad cases which haunted you with horror after you passed from them, those dreary abodes of filth and gaunt squalor—crowd them into one picture, unrelieved by a single shade of tempered darkness or colored light, and hang it over one-half the globe; it will still fail to equal the reality. You must put into it the dreary prospect of hopeless continuance; you must take out of it all hope, all aspiration even. The conspicuous feature of heathenism is poverty. You have never seen poverty. It is a word the meaning of which you do not know. What you call poverty is wealth, luxury. Think of it not as occasional, not as in purlieus, not as exceptional in places of deeper misery, but as universal, continent-wide. Put in it hunger, nakedness, bestiality; take out of it expectation of something better tomorrow: fill Africa with it, fill Asia with it; crowd the vision with men, women and children in multitude more than twenty times the population of all your great cities, towns, villages and rural districts, twenty for every one in all your states and territories—the picture then fails to reach the reality.

"Put now into the picture the moral shading of no God, no hope; these miserable millions, living like beasts in this world and anticipating nothing better for the world to come. Put into the picture the remembrance that they are beings who have the same humanity that we have, that are in this case; that there are no hearts among all these millions that do not have human cravings, and that might not be purified and ennobled; that these lands, under the doom of such wretchedness, might equal, and many of them even surpass, the land in which we dwell, had they what we could give them. Paint a starless sky, hang your picture with night, drape the mountains with long, far-reaching vistas of darkness, hang the curtains deep along every shore and landscape, darken all the past, let the future be draped in deeper and yet deeper night, fill the awful gloom with hungry, sad-faced and sorrow-driven women and hopeless children—it is the heathen world—the people seen in vision by the ancient prophet, who sit in the region and shadow of death, to whom no light has yet come, sitting there still, through the long, long night, waiting and watching for the *morning*."

As he looks back at the fruitage of the past eighteen hundred years, the Bishop sees little hope for the dying millions, and finally seems to catch the thought expressed in the closing sentence above, that their hope lies not in the bringing to them of the Lamp of God's Word, but in the dawn of the morning. Would that the Bishop and others, could realize the logical force of his own admission. They would not then be forced into counting the "speckled and streaked" to make up a respectable showing of power to convert the heathen, but would realize that the present age is only designed to select a "little flock" to whom the Father will give the dominion and power to bless the world; and that when this little flock is selected, they with their Lord shall be the Sun of Righteousness, as it is written, "Then (after this age and after its harvest) shall the righteous shine forth as the Sun in the kingdom of their Father." Matt. 13:43.

The Bishop in the above has drawn a dark picture of the present life of the heathen, but when he comes to contemplate the teachings of his own school of theology with reference to these miserable creatures, which claims that their future will be one of unutterable anguish and pain, to last not for a few years like their present troubles, but to be perpetuated throughout eternity by the special arrangement of their Creator, he allows his sense of right to overleap many of the barriers of his theology, and says:—

"If the awful thought could once take possession of my mind, that the whole heathen world must of necessity be *lost* forever, simply because they are heathen, I would not send them a Gospel which reveals such a God. That grim thought alone would shut out all hope for the world, and make eternity itself a dungeon, no difference who might be saved. For how could any rational creature enjoy even a heaven with a God whose government would permit such a stain of shame and dishonor, of cruelty and injustice? It is dreadful enough to be compelled to accept the thought that an immortal being can by his own free guilt, work out a destiny of changeless evil. Convince men that there is a God at the head of the universe who, without fault of theirs or any chance of escape, will *damn* the dead, the living, and the yet-to-live millions of heathenism, and you will make it forever impossible that he should be worshipped by any but devils, (and by them only because he becomes their chief,) and at the same time turn earth into a gigantic terror, whose ghastly horrors will admit of no relief."

The Bishop is in a very dangerous condition. Mankind is always in danger of error in thinking unless their impaired reasoning powers and lack of knowledge are guided and assisted by divine revelation. The Bishop, in holding tenaciously to the traditions of Methodism (not the Scripture), and endeavoring to use his reason at the same time, is in great danger of infidelity. This very course has made all the great infidels—they held to certain preconceived but erroneous theories as the teachings of Scripture, and then used their reason as the Bishop does above. But it is unsafe to reason except in the light from God's Word.

The Bishop above evidently attaches to the words lost and damn, not the Bible definition but that of the nominal church. In his use, these words mean—endless pain and woe, awful beyond description. Here is the Bishop's danger: some one will sooner or later point out to him the fact that the Bible does teach that all men were lost and damned [condemned] back in Eden, because of the transgression of their representative Adam. Or he may of himself sometime lay down the standards of Methodism for a moment and open his Bible to some such texts as these, which teach that all men are lost until found or recovered—"The Son of man is come to seek and to save that which was lost" (Luke 19:10), "If our gospel be hid it is hid to them that ARE *lost*" [not yet found] (2 Cor. 4:3); or he might learn that *condemn* in the following texts is from the same Greek word as *damn* and hence that all men were damned through Adam's disobedience and all must stay damned [condemned], unless they escape from the condemnation that is upon the world, by faith in Christ's ransom (Rom. 8:1). This he might see from any of the following texts:—"By the offense of one [Adam] judgment came upon all men to condemnation [damnation];" "for the judgment was through one to condemnation [damnation]" (Rom. 5:16, 18), "God sent not His Son into the world to condemn [damn] the world [they were already condemned] but that the world through him might be saved" [from the damnation or condemnation under which they already were through Adam's sin]; "He that believeth on him is not [longer] condemned, but he that believeth not is condemned [damned] already." (John 3:17, 18.)

If Brother Foster should find out that this (which he has long believed) is true, and really taught in the Bible, without first finding out in what way they were lost, and to what they were condemned [or damned] in Adam, with his old erroneous ideas of the significance of lost and damned and his new reasonings begotten of reflection, he would surely be in great danger of making total shipwreck of his faith, and of throwing aside the Bible and its teachings totally. As he himself says, above, he would find it "impossible" to worship God. And what is true of the Bishop is true of all who can and will think.

Our hope and desire is, that finding his reason and his theology out of harmony, he may give his theology a thorough examination in the light of the Bible only. He has reached a crisis in his career, and by his bold utterance he has brought all that are awake in Methodism to the same crisis. Would to God that we might help them and keep

them from falling into the ditch of Infidelity, by calling their attention to the real facts with reference to the loss and condemnation entailed upon all through Adam, and to the full recovery of all from it by the ransom which Jesus gave for all.

Existence, with its every privilege was forfeited—*lost*, through Adam's sin. Death, extinction, passed as God's sentence [his condemnation or damnation] upon ALL. This extinction would have been the everlasting punishment of all, had God not come to man's relief, and because of his love provided that his Son should be our *ransom* [corresponding price or substitute], that whosoever believeth on him might not perish [be hopelessly lost in death], but have everlasting life, being thus recovered and released from the condemnation. If the loss be not rightly seen, the salvation from the loss cannot be rightly appreciated; neither can the price of our redemption—the substitution—be clearly seen and rightly appreciated.

But we quote again from the Bishop: "I raise no question about whether these countless millions can be saved in the world to come." We wish that he would raise the question, and never rest until he finds what the Scriptures teach with reference to it, and then declare to the world his findings on so important a subject. As one whose life is professedly consecrated to this very object, he should speedily raise and Scripturally solve this question, and then not shun to declare the whole counsel of God, which is able to make him and all wise on the very question before us.—2 Tim. 3:15.

We are glad to note that the Bishop recognizes "a world [aion or age] to come"—an age to follow the present one; and while thinking of whether the countless millions can be saved in that age to come, we suggest the Master's words and Paul's (Matt. 12:31, 32; Rev. 2:26, and 3:21; Rom. 6:3). Jesus says that all manner of sins shall be forgiven men except one kind [anytime], but that one can neither be forgiven in this world [age] nor in that which is to come; and that the little flock of faithful followers in this age shall, in the world to come, sit upon thrones judging. And Paul tells us that the world will be on trial during that age, saying, "Do ye not know that the saints shall judge the world?"

Brother Foster continues: "I do not affirm that giving them [the heathen] the gospel will improve their prospects [of salvation in the world to come], or at all increase their chances in that direction." Here we see the brother's unsettled mind on the subject. From his standpoint, the prospects of the 1,100,000,000 heathen of today, and the billions of the past, hangs on the thread of "chances." Would that he, and all, could see the firm foundation laid for our faith in God's excellent word—that as surely as Jesus Christ by the grace of God "tasted death for every man," so surely it shall "be testified in due time" to every man whom he thus redeemed, purchased, with his own precious blood. Thus all must be brought to a knowledge of the truth, and be enabled to fully appreciate everlasting life.

And now for our last quotation from this wonderful acknowledgement by the Bishop of his doubts and fears, hopes and uncertainties. He says: "Possibly as many of them [the heathen] will be saved *without* the gospel as with it." This is a dangerous statement. It indicates that the Bishop is cutting loose from whatever anchorage he has had in the word of God, and letting himself adrift on the sea of uncertainty, driven before the winds of his unruddered reason, which would surely wreck him upon the rocks of No Ransom and Evolution. When Brother Foster penned those words he surely forgot Peter's statement, "There is none other name under heaven given among men whereby we must be saved" than the name of Jesus. (Acts 4:12.) He surely forgot Paul's statement of the necessity of faith, saying that by the seemingly peculiar means of preaching it has pleased God "to save them that believe." (1 Cor. 1:21.) He surely forgot the apostle's argument on what constitutes hearing and faith (Rom. 10:13, 14), saying, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" etc. It is not only unscriptural, but unreasonable, to say that ignorance is a ground of salvation; if so, why do we preach the gospel to any? Why not leave all in ignorance, that all might be saved thus? If this view be correct, the gospel is the power of God unto damnation, instead of unto salvation—if without it, and in ignorance of it, all may be saved, while with its light the more will be lost.

But here is the brother's mistake, he fails to see that the gospel belongs to the "world [age] to come" as truly as to the present dispensation. Gospel signifies good tidings, and consists of two main facts (though there are conjunctive ones), namely: I. Christ died for our sins; II. In him, through the merit of his death, all may have forgiveness—remission of sins, and full return to the lost favor of God, including life. During this age the gospel selects the bride of Christ and witnesses to the world. It selects the faithful from among those who have "an ear to hear." The gospel in this age is foolishness to many whom the god of this world hath blinded by error, etc. (2 Cor. 4:4.) But this same gospel is to do a great work for the poor blinded world in "the world [age] to come;" for it must yet be testified to ALL. It will then be proclaimed in power. Satan, who now blinds those that believe not, will be bound, that he may deceive the people no more, and the blind eyes and deaf ears shall see and hear, and the knowledge of the Lord shall fill the whole earth as the waters cover the sea. Then it will not be as now true, that three-fourths of the race are ignorant of the "only name," and the other fourth "speckled and streaked;" for it is written, "All shall know him from the least to the greatest. And none shall need to say unto his neighbor, Know the Lord—for all shall know him." Jer. 31:34.

Ah! yes; the world is full of misery and suffering, groaning for the morning, and thank God the light now due and shining from God's Word points us to the fact that the night in which the Christ head and body is developed is about past, and the Sun-rise at hand—the manifestation of the sons of God for the deliverance of the groaning creation. Rom. 8:19, 21, 22.

The precious blood will never lose its power till all whom it purchased—all the ransomed of the Lord, shall have heard the voice of their Redeemer calling them to everlasting life. All that are alive, and all that are in their graves, shall thus hear the voice of the Son of Man, and they that hear [obey] shall live—attain perfect and everlasting life.—John 5:25, 28.

"BEHOLD, NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION"

2 Cor. 6:2. Isa. 49:8.

These words of the Apostle, quoted from the Prophet Isaiah, are generally understood to be a call to the world to improve the present opportunity of accepting Christ by faith in order to salvation, with the warning that the present time furnishes the only opportunity, this being the day of salvation.

But this is not the meaning of the text. Neither the Apostle nor the Prophet addresses the world. Both address justified, consecrated believers. The class addressed is plainly seen from Isaiah's prophecy, to be consecrated believers of the Gospel Age—the Christ head and body. It thus reads, "Thus saith the Lord, In an acceptable time I heard THEE, and in a day of salvation have I helped THEE: and I will preserve THEE, and give THEE for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that THOU mayst say to the prisoners, Go forth; to them that are in darkness, Show yourselves."—Isa. 49:8, 9.

It is the anointed, the Christ, head and body, selected and developed during the Gospel Age, which is to accomplish the great work here pointed out—the work of the resurrection, or restitution, in the next age, saying to the prisoners in death, "Go forth," and to those in the darkness or shadow of death, "Show yourselves." "Now," the Gospel Age now closing, has been the acceptable time for justified believers to offer themselves as living sacrifices, holy and acceptable unto God; bcause this age was specially set apart by God for the calling and development of this class of *sacrificers* whose sacrifices are *now acceptable*.

"Now," or the accepted time, did not commence until the Gospel Age began, at Pentecost, or rather in the fullest sense it began with Jesus' sacrifice, dating from his consecration at baptism. The sacrifice of Christ, which actually takes away sin, was THE ACCEPTABLE sacrifice; and it must be an accomplished fact, before any of the condemned sinners could be actually legally justified, so as to be *accepted* as joint sacrificers and joint heirs with him. When the sacrific had been made, any who trusted in it were legally justified, their sins being canceled, and the righteousness of Christ imputed to them by faith.

Though justified by faith in Christ's redemptive work,

none of those justified in this age have been permitted to reach actual restitution to human perfection, that being the privilege not of this, but of the coming Millennial Age. But that right to human perfection and lasting life, having been secured for all, those who now by faith accept it, are reckoned as now possessing that perfection—as though now perfect men. Such during the Gospel Age have been invited to present themselves as living *sacrifices* to be used up in God's service, and the assurance is given that whoever thus sacrifices "NOW" during the *acceptable* time, is accepted of God, and shall in due time receive the reward of the crown, the throne, and the divine nature, as joint-heirs with Jesus Christ whose example they thus follow—*after* being justified by faith in his sacrifice for their sins.

Those who before the death of Jesus our ransom, trusted in God's promises, and walked in obedience to God, were not actually justified until the only sacrifice which could take away sin, was actually offered. Nevertheless their faith shall receive a reward in the times of restitution. But living before the "acceptable" time, they were not informed of the "high-calling" of the divine nature and joint-heirship, and therefore were not invited to thus offer themselves as members of the body of Christ and joint-sacrificers with him. "Now [the Gospel Age] is the accepted time." "Now is THE day of [the "great"] salvation."

The class thus called and accepted, the Prophet declares, is called and chosen for the special work of accomplishing the salvation of the world—their restitution from death to perfect life in the next age. Then that will also be a day of salvation,—a day of salvation for all the world. In that day men will neither be called nor permitted to offer themselves as living sacrifices, nor to deny themselves the comforts, joys and righteous liberties then provided for all, but simply to forsake sin and pursue righteousness.

Paul, in referring to these words of the Prophet, urges those who have received this grace [favor] of justification, to see that they receive not this grace in vain—(2 Cor. 6:1.) This leads us to consider how we could receive the grace of justification *in vain.*

Since we may not in this age have an actual restitution to perfection, the only special advantage of being justified now, is that it affords us the opportunity of presenting ourselves as *acceptable* sacrifices, and candidates for the divine nature and joint-heirship with Jesus. Those therefore who have received the grace (favor) of justification through faith in the ransom, who realize that though still imperfect, they are *reckoned* of God as perfect so long as they rely upon the ransom, and who yet neglect to USE this reckoned perfection, and to present themselves covered by it, as acceptable sacrifices to God's service within the acceptable time, have received the favor of justification *in vain;* and consequently they are little, if any better off than the world, whose day of acceptance to favor is in the age coming.

But those who have been justified, and who have also consecrated themselves as sacrifices, may also have received the grace of God in vain, if they turn back to the world and to the gratification of the flesh, despising or ignoring their covenant.

If we would make our high calling and our election sure, we must fully carry out our consecration—even unto death.

Paul had a very clear idea of what a life of consecration meant. He did not have the idea which many now seem to have, that it simply meant an easy-going tranquility of disposition which might win friends in every direction and be at peace with all the world. No, such is not the experience of those who are faithful at the post of duty; for those who will live Godly in this evil time, shall suffer persecution in some shape or form, and generally in many forms.

Our consecration is to *active service* for the Master, and a patient uncomplaining endurance of whatever it may cost in the way of sacrifice. Faithfulness to our covenant will not shrink from any service because of the cost, and he that endureth unto the end shall receive the crown of life. Let us mark well the example and counsel of Jesus and the Apostles, that we may gain courage and strength by the way.

Paul gives a vivid picture of the true Christian life which we cannot ponder too carefully:—"Giving no offence in anything [against the principles of truth and righteousness] that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing, as poor yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:3-10.

What a nondescript is such a life before the world; yet how perfectly this marks out the course of the truly consecrated. It is not a life of easy lethargy; it is not a course that secures the approval and friendship of the worldly minded; it is not a course which secures present temporal advantage; nor is it a course agreeable to the flesh; yet in it, the "new creature" rejoices with joy unspeakable and full of glory, and in every condition gives thanks for the privilege of fellowship in the sacrifices and self-denials with Christ Jesus our Lord and Redeemer.

In the little time which remains before the glorification of the remainder of the Body—the church, let us endeavor to make our calling and election sure, and thus prove that we have not received the grace of God in vain. If you have made the covenant of sacrifice, even at the eleventh hour, your sacrifice should be on the altar and the fire of zeal under it consuming your time, talents, reputation and all in the heavenly service. Let it be burning briskly, that the odor of sweet incense may ascend to God, that you may be fully accepted in the Beloved in this *acceptable time,* and be made partaker of the glory to follow—now at hand.

OUR RECKONED JUSTIFICATION AND ITS VALUE

While we walk now entirely by faith, and have no actual realization of the blessings promised through the redemption, it may be difficult for some to realize the full value of that which they now possess by faith. As the result of the sacrifice of Jesus Christ, we have redemption and remission of sins. That is, we are redeemed or purchased from under the penalty of sin—death, and all our sins are canceled, and are no longer counted against us. Thus we, who accept of this, God's arrangement for our release, have a clear title to lasting life as human beings. If not again forfeited, it is ours to all eternity; and with it will come all the blessings of perfect health, and everything which can conduce to perfect happiness. But we by no means enjoy any part of that inheritance now; it is all in the future, and at present we hold only our title to it. But the title is good; it has been thoroughly examined, and no claims can possibly be brought against it. It is as sure as though we were now in actual possession of it. This title is secured to us by the oath and covenant of God; and it will pass current in the bank of heaven at any time. God tells us that if we have full confidence in it, within a specified time (the Gospel Age), it can be exchanged for another—a title to a nature and glory grander even than the perfect human nature, namely, the divine nature; that we may be joint-heirs with his only begotten Son. We receive the title to this divine, spiritual inheritance, *in exchange* for the former title to the human inheritance. Yet the whole transaction is by faith. As yet we have not the actual possession of either.

Those who have made this transaction are told to *reckon* themselves now, as "new creatures," partakers of the divine nature. Though as yet we are actually human, our human nature must soon terminate in death, after which our title to the new nature will be made good. How wonderful are the ways of God. How little the world dreams that God is so surely and silently working out his deep designs. But those who realize it by full and implicit faith, built upon the exceeding great and precious promises, rejoice with joy unspeable and full of glory. Those who now hold this *new title* to the divine nature, have of course relinquished all former claims to the perfect human nature. All that earthly, human title passed from them when they exchanged it for the title to the new nature. The right to a restitution to *human* perfection was therefore given up forever by the consecrated ones, who have received the spirit of adoption to the spiritual nature. Whosoever, therefore, of this class, shall seek to save his human life, shall lose life—the spiritual life, which is all he now holds a title to. But whosoever, according to his covenant, shall lose, willingly sacrifice his life for the Lord's sake, shall find it.—Luke 17:33.

Let all who have it, hold on to the new title by faith and patience, firm unto the end. MRS. C. T. R.

QUESTIONS AND ANSWERS

Ques. Will God in love destroy any of his creatures?

Ans. We think not. See the definition of love in our September, 1884, issue. When God finally destroys any of his creatures, it will be because they have irrecoverably lost those traits of character which command respect, esteem, and affection; and because such a life, if prolonged, would only be productive of misery both to itself and others. In mercy, therefore, and not in love, God will finally destroy those who will not be recovered to virtue and purity.

Ques. How may I know that I am begotten of the Spirit?

Ans. By finding in yourself the mind of God controlling your life in its every particular. What is the mind of God? It is revealed through his Word to be a mind or will to suffer for truth even unto death, rather than to have, hold, or in any way assist error: It is a mind to learn and "know the truth:" It is a mind to be free completely from the influence and power of error—"free indeed:" It is a mind to obey the truth under all circumstances and at any cost. It will be in you if of the body of Christ, what it was in the head and early members, a mind to do the Father's will and to sacrifice all things of an earthly character to gain the heavenly riches and glories promised to the overcomers and joint-heirs.

During the Christian Age the Spirit begets to heavenly hopes, by holding out in Scripture heavenly or spiritual rewards—life everlasting as spiritual beings. In the next age it will beget (hope and aspiration) to earthly life and human perfection, by holding out such, as the reward of obedience. The way during the Gospel Age has been difficult, and few have found it—few, comparatively, have been begotten to the new nature, but in the Millennial Age the spirit of truth and knowledge will be so diffused among "all flesh," that all may be begotten of it, to the grand hope of human perfection and life everlasting; and though not so grand as the spiritual, the conditions will be easier to comply with, as the same degree of sacrifice and self-denial will not be necessary under the favorable conditions of that age.

Ques. If I understand you, you maintain that the number of those going to destruction finally will be small in proportion to those who will attain to everlasting life. The reverse appears to be taught in Matt. 7:13, 14: "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Ans. This Scripture is applicable only in the Gospel Age. The only way of life that has been open during the Gospel Age has been the narrow way of sacrifice, in which few have cared to walk. The mass of mankind have preferred to walk in the easy way of self-gratification—the broad way which leadeth to destruction. In the age to come this will all be changed: those who are now walking the narrow way, will then have gained the great prize offered to them—immortality—the divine nature. A highway shall then be opened up for the world, and it shall be called the way of holiness. The stones (stumbling stones) shall all be gathered out, and the standard of truth lifted up for the people, and made so plain that the wayfaring man, and those acquainted therewith, shall not err therein. Isa. 35:8; 62:10. That highway will lead to the perfection of human nature. See "Food," page 127.

Ques. Will those who in the next age shall be in, or under the kingdom of God as subjects, not share or partake of it, at least in some measure?

Ans. Those who will be *in* the kingdom of God will not be the subjects of it, but the rulers in it. When the kingdom of God is fully set up, all men, whether good or bad, willing or unwilling, will be the subjects of it; for the kingdom will be over all the earth. As every man within the limits of the British territory is subject to the control of the British government, and is entitled to its protection and favors if obedient to its laws, or to its penalties if a violator of its laws; so every man will be a subject of the heavenly kingdom when it is established over all the earth.

If by being *in* the Kingdom of God, you mean within its territory, and therefor a subject of it, then, in this sense, all men will be in it as soon as it is established. And to be thrust out of the kingdom, would mean to be thrust out of the earth—to die.

But surely, this is not what Jesus meant when he said to the prejudiced and unbelieving Jews, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves thrust out." (Luke 13:28.) The hitherto unbelieving Jews will not be in power, and will not occupy the ruling positions of that kingdom (reserved for faithful Abraham, Isaac, and Jacob, and the prophets); but they will not be deprived of the blessings of that kingdom, which are for "all the families of the earth." In whatever way divine wisdom shall appoint, all will share its blessings. In some cases it will be severe discipline, in others less severe, until fully restored to perfection.

Therefore if these subjects of the kingdom shall see Abraham and Isaac and Jacob IN the kingdom, and realize that they themselves are *not in it*, it is plain that only those in the ruling positions of the kingdom, were spoken of by Jesus as IN *the kingdom.*

The subjects therefore will not be *in* the kingdom, in the sense in which Jesus used the expression; but will be under its authority and control. And under its dominion the obedient will be richly blessed. All who will fully and cheerfully submit themselves, will in the end, enjoy a full restitution to perfection; and in the end of the age when Christ gives up the kingdom to God the Father, the original dominion over the earth will be restored to the whole restored human race.—Matt. 25:34.

The dominion given to them will be the same as at first given to Adam, and lost by him. It is now exercised by Satan who uses fallen man as his tool. It will be reclaimed and retaken by Christ who *purchased* it, ("the purchased possession") at the same time, and by the same precious blood which bought all, in order to restore *all things* (man and earth) to the *original* design of the Father, illustrated in Adam and his dominion.—Gen. 1:28. Psa. 8:6-8.

THE SIGNS OF THE TIMES

[Reprinted in isue of September, 1884, which please see.]

STEPHEN'S DYING PRAYER

[Reprinted in issue of December, 1884, which please see.]

COME INTO THE SUNLIGHT

"He that followeth me shall not walk in the darkness, but shall have the light of life."—John 8:12.

My friend had some plants which had been all winter in a south window, where they had the sun. They looked bright and flourishing, and already blooming in the early spring. It was cheering to see the rich verdure and luxuriant bloom, and in my warm admiration I exclaimed, "How lovely! how charming!"

But there was one which was unlike the others. It was withered and leafless. I remarked, "That one appears to be dead." She replied, "No, it is not dead. I have just brought it up out of the cellar. It was there all winter, shut out from the sun and air. Plants may live a long time in the dark and in an uncongenial atmosphere, though they lose their foliage and their beauty; but it is wonderful how soon the sun will revive them and restore their verdure."

Just so, I said, it is in regard to Christians. If deprived of the light of his face who is called the Sun of Righteousness—the joy of earth and heaven—how sad and forlorn they appear, no indications of spiritual life, no flowers of Christian experience, no fruits of grace, no beauty, no attraction. The secret is, they have been living down in the cellar, away from the bright sun, and in an unhealthy atmosphere.

Poor, drooping soul, hast thou been down in that gloomy place, and has thy spiritual vigor died out? Now, stripped of thy sweet comforts, art thu despondent saying, "There is no hope for me?" Be not discouraged. Come right up in the sunlight, and the pure air of love, where Jesus lives, and where he wants us all to live.

"Rise, he calleth thee!" This is the spring time. He

would array thee in thy vernal robes, and deck thee with glory and beauty. Dost thou seem dead? no vitality left? Be not dismayed, for Jesus says, "He that believeth in me, though he were dead, yet shall he live." His life-giving beams can vivify thy soul much more speedily than the natural sun can revive withered plants.

'Tis only to place thy poor, drooping heart beneath his blessed rays, and soon thou wilt feel new life and fresh vigor start through thy whole being, and thus in the garden of the Lord, thou wilt become a tree of righteousness whose lovely bloom and rich fruits will abound to the glory and praise of God. Come! Oh, come quickly into the sunlight!—*M. D. James.*

IF YOU LOVE ME, LEAN HARD

The Boston *Recorder* relates the following: "Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sabbath afternoon she sat on her mat on the chapel floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form at her back, and heard the whisper, 'Lean on me.'

"Scarcely yielding to the request, she heard it repeated, 'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful tones, the voice again urged, 'If you love me, lean hard.' This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one."—*Sel.*

THE HELPFUL MAN

"There is a man," said his neighbor, speaking of the village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he does not often try. He isn't worth two thousand dollars, and it's but little that he can put down on subscription paper for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife kept house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."—*Selected.*

THE IMAGE OF CHRIST

The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aim, is painted in such colors that it is impossible often to contemplate it without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun retains a bright image of it, so the spiritual eye that gazes steadfastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, every darkness of our own hearts. I have said, it is with us at conversion as it is in spring, when the sun melts the snow in the fields and on the mountain side; but upon the highest peaks, and in the deepest valleys, patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remains in each heart heights and depths where yet all is cold and hard. How much must yet be melted away, he is first aware who conscientiously yields himself up to the discipline of Scripture. The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humanity, in love. When we enter this school of discipline, it does not seem so. This beholding ourselves in the image of Christ has the peculiarity, that whilst we more and more discover the darkness in us, upon us all the while unconscious, it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." A wonderfully rich saying indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the mirror of humanity, are adorned with his light, made partakers of his Spirit, changed, as from glory to glory, into the same resplendent image.—*Tholuck.*

Vol. VII PITTSBURGH, PA., JULY, 1886 No. 11

MILLENNIAL DAWN

We have concluded on the above name rather than the one at first proposed, *Millennial Day Dawn.* It is with pleasure that we announce the first volume of this work as about ready. It will doubtless be in the hands of those who at once send in their orders, before our next issue. Orders sent us will be filled in rotation as received.

We would regret the delay since the first announcement of this book, had it not been unavoidable. But we now see the Lord's hand in it, working together for good. The preparation of our monthly issue of the Tower, together with the large correspondence which it entails, and other needful privileges and duties, have necessarily limited the time available for the preparation of the book; and the plan we at first proposed of having different subjects prepared by different brethren, was soon found wholly impracticable from various reasons.

Besides and above all this, we found that the subject spread itself far beyond our calculations. Soon it was found that one volume would be too bulksome, and by and by we found that two volumes would not properly set forth what we desired. In consequence we have settled upon a plan which we trust will meet the approval of all our friends; namely, of making several volumes of the work, we cannot yet say definitely how many. The first volume, which is now about ready, will treat exclusively of the "Plan of the Ages;" the second of the Times and Seasons of Scripture, and succeeding volumes as may be hereafter announced.

Volume I. contains sixteen chapters, and is a neat volume of 351 pages bound in cloth. The price of the volume will be one dollar; but we will supply Vol. I and the Tower for one year for one dollar and twenty-five cents, or what is the same, will charge those at present subscribers to the Tower seventy-five cents—postage prepaid by us.

This, we believe, will not only be just the book you will want for your own reading, but one you will desire to lend, perhaps more than any of the succeeding volumes. It takes up the subject at a point where the skeptically inclined will be deeply interested, and proceeds step by step in the order we deem best calculated to reveal the truth without stumbling the truth seeker. We commit this work to the care of the Lord and to you as his stewards. May it be so faithfully used as to prepare the way in your hearts as well as in the hearts of your neighbors for the next volume when it shall be ready—which will not be so long a time as you have waited for this—probably in less than a year. May it be in your hands an implement furnished of God by which you may be enabled to serve and honor him, and bless his children about you, with a knowledge of His glorious plan.

We might remark that if the proceeds of the sale of this volume shall exceed its cost, such excess will still be in the Lord's service and will go toward the further spread

of the truth and to glorify His name.—Revelation 15:3, 4.

To avoid mistakes we will again name the price of Vol. I. Millennial Dawn:

One copy	$ 1 00
One copy and one Z. W. T. subscription	1 25
One copy to those already subscribers	75
Four copies and one Tower subscription	3 00
Seven copies " " " "	5 00
Fifteen copies " " " "	10 00

The above includes postage or expressage prepaid by us. Be sure to send your full address very plainly written. Where you order but one or two copies send only your Post Office address; but where you order more, mention your nearest Express office as well as your Post Office, that we may send by the least expensive way.

Those who upon the first announcement sent in *fifty cents* as the price, need send nothing additional. We will fill their orders first of all.

VIEW FROM THE TOWER

It would appear that all are more quick to apprehend, and less likely to soon forget the outward visible evidences and manifestations that we are in the day of the Lord, than the no less sure, and even more important transactions not so apparent to the natural mind. For instance, many seem to realize and to be deeply impressed with the yearly accumulating evidences that we are in "the time of trouble" foretold as one of the prominent features of the day of the Lord's presence; and they see that it has gathered force, and will with every successive wave as it approaches the great climax of "trouble, such as never was since there was a nation." But many seem to see less clearly, and to more quickly forget another phase of the trouble of this day, which in many respects much more deeply concerns the saints. And though we have repeatedly called attention to it before, it is expedient for you that we again put you in remembrance of these deeply important matters.

We refer to the trouble upon the Church—the testing, the shaking, the melting and disintegrating fiery trial, which is to test every professed child of God—the battle between truth and error, between light and darkness, which is the Church's share in the "battle of the great day of God Almighty,"—a fire, in which the wood, hay and stubble of error shall be entirely consumed; and from which there shall remain only the gold, silver, and precious stones of truth—a battle in which not only error shall fall forever before the truth, but in which all controlled by error and lacking the armor of truth, shall fall.

We do not say that those who will fall shall be utterly and forever cast down; thank God for the good hope that so many of them as shall fall into the ditch because of the blinding errors of the god of this age (2 Cor. 4:4), though they shall thus be proved unworthy of a place among the overcomers who receive the grand prize, shall nevertheless ultimately be recovered from the snare of the adversary, and caused to see clearly—being brought to an accurate knowledge of the truth and freed from the blindings of false teachings.

Their falling will not be accidental but according to a definitely arranged plan. The trials will come in such manner as will serve to test and prove the faithful and wholly consecrated. God has provided in his Word an armament full and complete for all the truly consecrated; and those who are such will take heed; and if they take heed they "shall never fall," but receive an abundant entrance into the kingdom.—2 Pet. 1:3-11.

Aside from Paul's statement of the fiery trials of this day in which every man's faith-structure will be tried by fire (1 Cor. 3:13), and his other statement that we shall need the whole armor of God that we may be *able* to stand in the evil day (Eph. 6:13), we have Peter's statement that the judgment or trial of this day shall begin first with the house of God and extend to all others; in this he also intimates that only the saints will stand the test, while all others will fall. Aside from these our Lord's words also show that we must watch, and that the deceptions of this day will be sufficient to deceive if it were possible the very elect. Furthermore we have the symbolic representations of this trouble, etc., in a very striking picture in the Psalms. The ninety-first psalm describes in figures of speech, both the nominal and the real Church during this day of trouble. The arrows of sarcasm will pierce some, and the pestilence of infidelity and darkness will waylay others; and the destructive and subversive teachings of "science falsely so-called," claiming to be at its very zenith, its noontide of light and glory, will sap the strength of others, and cause them to waste away, so that those who shall be able to stand, will be as one to a thousand who will fall.—See verses 5-7.

The cause of the protection of those who do not fall is stated:—They make the Most High their habitation; they live in God; they abide under the shadow of the Almighty; their trust is in Him and not in self, nor in the arm of flesh. Verses 1, 2, 9, 14.

The means God will use for helping and keeping this class from falling is clearly stated. The Lord will provide assistance through his messengers or servants, and by these the FEET or last members of the body of Christ shall be helped and kept from falling; for they shall sustain, strengthen and uphold them by the word of truth. In this way God will provide help for every true member of the body, providing them with the whole armor of God, that they may be able to stand, and having done all, to stand: as it is written, His truth shall be the shield and buckler of all such, and he shall give a message to his messengers concerning or relating to them.—Verses 11, 12, 4.

Many who can see the world's time of trouble as already begun, fail to see that this trouble and trial upon the Church has not only begun, but is much farther advanced than the labor troubles.

So far as the nominal Church in general is concerned, though we can see the trouble and testing coming upon it, yet we see that the vast majority of its membership is as yet too soundly asleep to stumble. They must get awake before they can stumble over anything. And while they are getting awake gradually and beginning to think and reason, the various agencies for their stumbling and fall are fast shaping themselves. The stumbling stone, strange to say, is Christ Jesus. He shall be not only a sacred hiding place for some (Psa. 32:7-9; 119:114), but also for a stone of stumbling and rock of offense to *both* the houses of Israel.—Isa. 8:14.

The two houses of Israel here referred to are evidently the fleshly and the spiritual houses. The nominal fleshly house stumbled at the first advent, and nominal spiritual Israel is to similarly stumble during the second advent—a remnant only in either case stands the test, while the great mass stumble. (Matt. 15:14; Rom. 9:27; 11:5.) The prophetic statement cannot refer to the ten and two tribes as *two* houses of Israel; for really that was a split in the one house or family of Israel. Furthermore, in the trial in which the stumbling occurred, the Master addressed himself to the lost sheep of *the house* (not houses) of Israel. The ten tribes which split off (2 Chron. 10:16, 17) have since been called the lost tribes, and if they are referred to in the prophecy as another separate house of Israel from those who *stumbled*, the question would be, *When* will that ten-tribe house stumble? It must be still future if they are the *other* "house." But no; all Israel was represented by the one house which stumbled at the first advent (2 Chron. 11:13-17), and the other house is evidently the Gospel Church nominal,—Christendom—whose fall, under the figure of Babylon, is so graphically portrayed in our Lord's revelations of the future, from which also God's people are called to come out, that they fall not but may be enabled to stand.—Rev. 18:4.

A careful examination will show, too, that the two houses stumbled and fell over the same rock, for similar reasons, though at different times. Jesus testified that the Jewish house fell partly because they had substituted human traditions and were following human leaders and parties instead of God and his Word. And so it is now: the Word of God is made void, robbed of its real force and power by human creeds and traditions. Hence the people are easily ensnared and deceived, whereas they should be in knowledge *men*, thoroughly furnished and able to teach God's plan, instead of being babes, unskillful in the Word, liable to be carried about by every windy doctrine. The thousands who shall fall for every one able to stand in the evil day, is not out of proportion to the large number of unskillful babes, compared to the few who have grown up into him in all things, which is the only head over all, Christ. Heb. 5:12-14.

Fleshly Israel stumbled over the CROSS of Christ, and it seems astounding to think that the second Israel is to stumble over the same. When one remembers how the cross has for centuries been the symbol of all that is holy and good, that its very shape has become sacred, that it has been lifted before the people upon church spires, worn upon the person, and pictured by artists and poets, it does seem astonishing and almost incredible that the great nominal Church should ever stumble over the cross. Nevertheless such is to be the case.

The Apostle Paul declares the cross of Christ to be the great stumbling block of all classes. To the Jew, schooled under the Law to attempt to do his best to serve God, the cross of Christ became a stumbling block, because they could not realize that that which they had for centuries been trying to accomplish for themselves, by an attempted keeping of the law, should now be handed to them as a free gift. Proud of their own supposed holiness, attainments, and ability, in the matter of keeping God's law, and thus justifying themselves before God, they overlooked the fact that their yearly cleansing was by the typical blood of beasts, on a typical Day of Atonement. And seeing no necessity for a sacrifice for their sins, they were offended by the bare suggestion that they needed a sin-offering to make them acceptable with God, and hence they stumbled over the cross. "Israel which followed after righteousness [justification] attained not . . . . because they sought it not through faith, but as attainable through works of the law. For they struck against the stumbling stone—as it is written."—Rom. 9:31-33.

The Apostle says again, "The Jews require a sign and the Greeks seek after wisdom." The Jews, claiming to be God's children, would have walked by sight if God had forced the matter upon their attention in a manner not requiring faith; and the Greeks, the learned of the world, would become followers of Christ, had the plan of salvation been more consistent with their worldly wisdom. But, continues Paul, "we preach *Christ crucified*, unto the Jews a STUMBLINGBLOCK, and unto the Greeks foolishness." For the preaching of the CROSS is to the perishing world foolishness; but to us being saved, IT is the *power* of God.—1 Cor. 1:22-24, 17, 18. Compare Gal. 5:1-11.

The church, up to the present time, while it has held and advanced many errors for over eighteen centuries, has held firmly to the doctrine of redemption through the precious blood of Christ. Yet they have held to it blindly, and generally without even an attempt to understand the philosophy of the wondrous plan. The doctrine being advanced by the clergy and also plainly stated in the Scriptures, and the mass of the church being accustomed to accept the teaching of the clergy without investigation, the doctrine of the cross, *redemption*, has for these reasons met with little open opposition except from the world, since the days of Apostles, until very recently. It has not only been accepted by the church nominal, but gradually the civilized world, under the influence of the church, have also assented to the doctrine, though blindly; and if they have not professed faith in it before, they frequently do so when about to die.

But of very recent years a change has been coming over public sentiment both in and out of the church, caused by the general increase of knowledge in this Day of the Lord. The former authority and prestige of the nominal church, and its teachers, and many errors, are fast giving way, as the world is beginning to reason—not from a Scriptural standpoint however, but from the standpoint of their own ideas. And of course from such a standpoint, and failing *entirely* to understand the grand design of the divine plan, the cross of Christ, *redemption, ransom*, through his precious blood, is foolishness, and is discarded with and as a part of the rubbish of error. This being the world's conclusion, and the nominal church being composed largely of the world, and the balance being mere "babes in Christ," utterly ignorant of the plan of God, and taught from earliest infancy the lessons of worldly conformity, the great mass of the nominal church is just ready to stumble over the cross, as its prototype the first house, Israel after the flesh, did. They will conceive God's favor without a ransom, while his favor *in the ransom* they will stumble over and reject.

Having learned to think and reason on other subjects, just as fast as they get awake and begin to think and reason upon religious subjects, they are being confronted by this question: If the penalty of sin is everlasting torture, how can we understand the statements of church creeds and the Bible, when they declare that Jesus became our substitute, or ransom, and suffered in *our stead*, the just for the unjust to secure for us justification and a return to divine favor? Would not this imply that he must suffer eternal torture, IF that were our penalty?

All who can and will think at all, must concede that either one or the other of these doctrines (eternal torture or ransom) must be erroneous, and must be discarded; and observation assures us that nine out of ten, or as the Scriptures put it, a thousand to one, will stumble and reject the cross of Christ. Many will hold firmly to the unscriptural idea of everlasting torture as the wages of sin; while others, carrying to an extreme the opposite of their former false ideas of divine wrath against sin, conclude that there is no penalty against sin, to require a ransom. They thus overlook entirely the penalty pronounced against sin, namely, death, and the proof of ransom contained in the fact that Christ died for our sins—the just one for the sinful to bring us [back] to a state of acceptability before God. In a word, the revulsion caused by seeing the error of the horrible and unscriptural idea of eternal torture, leads them to ignore the plain statement of Scripture that "The wages of sin is death," and also that eternal life is the gift of God through Jesus Christ our Lord (Rom. 6:23.)—through his sacrifice finished on the cross. Nor should we be greatly surprised at this, when we remember the words of Hebrews 5:14.

Within the past eight years, the enemies of the cross of Christ have multiplied theories supported by deceptive sophistries, the object of which appears to be any thing, or any theory, to disprove the fact that Jesus' death was the ransom (corresponding price) for all. For though these theories are contradictory of each other, they never oppose each other; nor need they, seeing they have the one aim.

The theories advanced to fill the place of the cross are various enough to suit the crotchets of any and every class anxious to get rid of it. And many of the blinded followers accept *all* no-ransom theories, ignorant of and blinded to their contradictory character.

ONE NO-RANSOM THEORY

claims that Jehovah is bound *in justice* to save men, and that since justice requires their salvation, no ransom-sacrifice was necessary. The theory implies of course, that God has been doing his creatures an injustice in punishing what he calls sin in them, for which in reality he only was to blame; for as they claim (rejecting, or rather perverting the account in Genesis), God created man imperfect, and he could not avoid sinning. They claim, to the contrary of Scripture, that Adam's act was one of *obedience to a law* implanted by the Creator, and so with all sin.

Hence the claim of this theory is, that God being the real author of sin, he sooner or later must do men the justice of releasing them from the penalty of that which they claim he only was responsible for. Thus they would make it appear that for six thousand years God has not only condemned and punished mankind *unjustly* for evil, for which he himself was the responsible or guilty one, but they insist that now his JUSTICE, backed by sympathy, is about to conquer him, and that he will compensate men for the injustice and false condemnation of the past by untold blessings in the future. But we ask if such a God-dishonoring view were correct—if it were true that God has injured and dealt unjustly with his creatures for six thousand years, what guarantee can be given of reform on his part? Is not proof of such reform wholly lacking? Does not God himself say, I am the same, I change not? Ah, but say they, he has *promised* to restore mankind. Yes, we answer, but what confidence could be placed in the promises of *an unjust* being? None; justice and truth are dependent qualities, injustice and untruth go hand in hand, while justice and truth are twins. If these theorists prove, to their own satisfaction, that God has been unjust, it is folly for them to rely upon the promises of such a being. They make him a liar in any event; for they say that he calls mankind *sinners*, whereas they reason (falsely) that he alone is the transgressor. Of course with this view there is no place for the *ransom;* for at most the cross, the death of Jesus, would then be only an expression of sorrow and repentance on God's part for having wronged his creatures; a show of his love by which he desires to win back mankind's love and respect. In such a view, Jesus' sacrifice was God's offering *to* man and not *for* man's sin.

A SECOND NO-RANSOM THEORY

claims that God's course in condemning mankind was just, but that his *love* is superior to his justice, and that, though justice has held out in the past, during six thousand years, the time *for love to conquer* is at hand. Here again the fallen perverted judgment reasons of God from its fallen standpoint, and as a parent might allow his love for his child to conquer his justice and reverse his threats, so they reason of God, and confidently they ask—Is not the love of God greater than that of man? Aye, we answer, God in all his qualities is infinitely greater than fallen man, but as his love is greater than ours, so his justice is greater than ours, and more so, because in all his loss man has held to *love* beyond any other feature of his original likeness to his Creator. Even the brute creation have held to love also as their strong love of their offspring proves. Hence we say that God's justice is pre-eminently higher than man's.

But as we have heretofore shown, God's attributes are not at warfare, the one conquering the other; and it is only our fallen state that makes it so with us. The Wisdom, Power,

Love and Justice of God, each being perfect and operating in unison, He never has necessity for a conflict with himself. But this theory of overbalancing love, has no use for the cross, no use for the ransom, and sees no necessity for a corresponding *price*. It claims that God's love conquers and pays no price to justice for the sinner, and scorns the sentiment that—

"Jesus died and paid it all,
All the debt we owed."

This theory seeks to cover its deformity by much talk about the love of God and many direct and indirect slurs upon his justice. By magnifying the love of God at the expense of his justice, they cloak themselves as angels [messengers] of light and love, while touching a sympathetic chord in the hearts of those so long accustomed to false ideas of God's plan, which exaggerated his justice to fiendish cruelty and hid his love almost entirely.

But blind as the other, only in another direction, these love theorists ignore the fact that though for the past six thousand years God's *justice* has held full sway over the race of sinners, and sickness, pain, sorrow and death in a thousand forms have caused the whole creation to groan and travail in pain together, yet God's LOVE has offered no protest against it. In fact his love has been *manifested* only once, and that is the very case which these theorists deny: namely, in the ransom. In this and nowhere else in all the past, was *manifested* the Love of God toward us: because that God sent his only begotten Son into the world that we might live through him. God has loved the world always; but his love has been vailed, *not manifested* except by this one act. *Herein* is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation* [*hilasmos*—satisfaction or appeasement] for *our sins*. "He was manifested to take away our sin."—1 John 3:5; 4:9, 10.

How blind are they who, from past history and from past experience, have learned nothing; and while rejecting the efficacy of the one act manifesting love, claim that in God's character love over-balances justice and conquers it. Ah, though the past and present are one continuous chastisement, enforcing the lesson that *God is just*, and will by no means CLEAR [excuse] the guilty, the future alone must reveal God's love and must show his wisdom; for those whom he could not justly *clear*, his wisdom and love have rescued by redemption, and only the future will reveal to the world what through his Word, God hath even now made known unto his saints—that "*the man* Christ Jesus gave himself a *ransom* for all, to be testified in due time."—1 Tim. 2:5, 6.

A THIRD NO-RANSOM THEORY

runs on this wise. All that God demands of man is that he shall *do the best he can* to live a righteous (moral) life, and whoever does this is acceptable to God, whether he knows Jesus or not. This doctrine of the fall, say they, is ridiculous and absurd, and passages of Scripture teaching thus [for instance Gen. 3, Rom. 5:15-19, etc.] should be ignored as the mistaken ideas of a more ignorant age than ours; or, as others say, as *false* statements given of God because of human ignorance. These theorists will praise the character of Jesus, and commend it to all men as an example of self-denial for the good of others, though they do not advise that other men should do as he did, but rather that they should follow in a general way his teachings without going to the foolish extreme to which they consider that he went. These, like the others, entirely ignore the *ransom* without attempting a critical explanation of the Bible statements regarding that feature of Jesus' work; and while speaking of him as a *Saviour*, they mean nothing more of that term than when it is applied to other notables; as for instance, Abraham Lincoln, who is styled the *saviour* of his country, because during the civil war he was largely instrumental in preserving or *saving* the union by breaking down the secession of the Southern States. When these theorists speak of Jesus as the Saviour and Redeemer, they mentally attach to those words the idea of *deliverer* or teacher merely, and not the Scriptural idea of Ransomer, as well as Leader and Deliverer.

These, with a look of compassion for the ignorance of the hearer will explain, that God has from time to time raised up great teachers among various peoples, as he raised up Jesus among the Jews; and that these have all been saviours, in the sense that by both their teachings and examples they delivered many from degrading vices and immoralities injurious both to mind and body. In a list of such saviours, such names as those of Socrates, Confucius, Zoroaster, Moses and Mahomet, would stand side by side with that of Jesus. Is it any wonder that such a theory is esteemed by the carnally minded, as "broad" and "liberal" and "advanced"? It removes at once the "stumbling-block" and foolish feature —the CROSS—and exhorts men to follow any good exemplar, whether Jesus or any other, and teaches them to depend for acceptance before God not upon the merits of Christ, made applicable to them through his sacrificial death, but upon their own merit and righteousness.—Compare Rom. 10:3 and 5:10. And no wonder that such a view is popular among those who in pride of heart scorn to receive the gift of God as an *unmerited favor*.

A FOURTH NO-RANSOM THEORY

claims that the life and trials and temptations of Jesus, were really deceptions; that all the while he was a spirit being, merely using the flesh as a covering like his clothing. Really, they claim, he was not "made flesh," and did not take our *nature*, but merely appeared to do so, appeared or pretended to be tempted, pretended sorrow and pain and death in order to set men an EXAMPLE. Of course these cannot admit the force of the *ransom* [*antilutron*—a corresponding price]; for according to this theory there was no *real* correspondence between Jesus and men. And when they claim that he was a great and worthy *example*, they seemingly forget two things; first, that a life of fraud and deception would not be a proper example ; and secondly, while claiming that Jesus was sinless, they claim that his life was an example for all the world, of *how to put away* sin. But how could he who would knew no sin be an example of putting it away? Ah, but say these, the Apostle *says*, "He died unto sin once;" and since we are to follow in his footsteps, should not we also, *die unto sin?* That is to say, should we not regard his life as a battle with sin, and should we not esteem that by *such an example* he profits us, and *not* as a ransom or sacrifice for *our* sins?

Yes, yes, we see; having taken away the foundation of faith, the ransom-sacrifice, they are entirely confused in the use of Scripture language. When the Apostle says, "He died unto [or *because of*] sin once," he refers to the fact that sin and condemnation had passed upon all the race through Adam; and because of that fact Christ died, laid down, surrendered his life, and became the victim of sin's penalty, *death*, in order that thus he might redeem all from under that lasting penalty. And though we *were dead* [guilty and condemned], those who realize his perfect work, are to reckon themselves as released, set free, and no longer subject to sin and death, but as though made alive from the dead through Christ's sacrifice. And henceforth we should realize ourselves justified freely from all things, and enabled to present our justified selves (not our *sins*) a sacrifice to God, holy and acceptable through Christ's cleansing redemption.

He put away or expiated *our* sins when he gave himself a ransom for all. And since he did not have, and hence did not put away sin from himself, it follows that he could not be an *example* to men, of *how* to put away their own sins by sacrifice.

Jesus' *sacrifice* consisted not in resisting sin; sin is an unlawful thing in any, hence to resist it could not be a *sacrifice*. The sacrifice of Jesus consisted not in abstaining from sin, (though he did so abstain), but in the surrender of the rights and privileges legally and properly his,—even unto death. He made his soul [being, existence] an offering for sin—our sin. And those who follow his example should not imagine that their efforts to resist sin (though proper) are any part of share in the sacrifice of Christ. But, putting away sin so far as we are able, and realizing that all our sins past and weaknesses present, are fully covered by Jesus' sacrifice, *such* have been invited during the Gospel Age to follow Jesus' example and deny themselves *legitimate* pleasures and privileges in their endeavors to serve the truth, honor God, and bless their fellow creatures; and they are promised that if thus now conformed to the image and example of God's Son, they shall by and by be with him and like him and share his glory.

This class of no-ransom theorists, though fully aware of the meaning of the words ransom and redeem, as used in the Bible, ignobly give out the impression that these words found in many texts, are not in open and direct conflict with their theory. They give this impression, not so much by what they say on the subject, as by the inference they give by freely quoting the very texts which pointedly and directly *contradict their position*. Satan has long found *bluffing* a successful plan with many.

A FIFTH NO-RANSOM THEORY

and one into which the other theories all seem more or less to merge, might be termed a Modified Evolution Theory. One of the advocates of this theory effects to be a holiness and faith paper, impressing this every month upon its readers

by publishing a diary list of donations of which the following is a sample:—"An offering, $2.44 from England has been the only provision for the entire week." In explanation of this donation, a Scripture is misapplied thus: "Surely the isles shall wait for me; and the sons of strangers shall build up thy walls and their kings shall minister unto thee."

We have great sympathy with a true life of faith and true faith homes, but remembering the Apostle's words, "Hast thou faith, have it to thyself" (Rom. 14:22); and Jesus' words, "When thou prayest enter into thy closet . . . . and pray to thy Father which is in secret. . . . . Moreover, when ye fast, be not as the hypocrites . . . . when thou fastest anoint thy head and wash thy face that thou *appear not unto men* to fast," etc. We can have no sympathy with the above form of begging, misnamed a life of faith. However, some are deceived by such pretentions as others were at our Lord's first advent. And for the same reason that our Lord spoke plainly, we speak plainly, namely, because some deceived by these methods, are ready to swallow their teachings without examination, and they, like the Pharisees, are making void the Word of God through their theories while claiming great reverence for it.

In view of what we have said, you should not be surprised to learn that the journal we describe, has its outside covered with texts of Scripture as well as the headline of every page, while in the manner illustrated below, it seeks to make void the Word of God by coupling quotations from it with its own teachings, directly opposed to it.

Under the head of *Dispensational Seed*, it first quotes John 12:24,* and then proceeds to ignore and deny the *ransom*, in a most subtle manner and applies the above text not to our Lord *alone*, but to many others of whom he was one. Thus instead of Jesus' death being the one and only *ransom*, it was but like that of others—*one* of the steps of dispensational advancement. It says: "The Bible history gives several epochs of spiritual *unfoldment* [another way of saying *evolution*, one less grating to the ear of some, and more likely to catch the unwary] corresponding to the several days of natural creation. The first spiritual day extended from Adam to Noah, and the *development of character* was general. . . . . The same spirit of God that moved upon the face of the waters when the earth was without form and void, brooded over humanity and operated in harmony with the higher human forces, acting as a seed-force to bring the moral chaos of the first day of *spiritual* creation into form, life and spiritual consciousness. . . . . Noah was the first ripe man [seed] that brought about a dispensational revolution in moral character. . . . . He was the representative character of natural and spiritual forces in equilibrium." [In proof of this the quotation from Scripture is given.] "Noah was a just man, *and perfect in his generations*."

"Second Day. The spiritual forces evolved by Noah, ripened as dispensational seed in Abraham. . . . . He was brought into corresponding environments that advanced and perfected his spiritual character.

"Third Day. The spiritual conditions already evolved and appropriated, ripened in Moses. . . . . He was a *hidden* man known and understood better by his God, than the murmuring people HE GAVE HIS LIFE TO ELEVATE. . . . . Thus he proved himself equal to a great dispensational revolution."

"Fourth Day. John the Baptist was the next *representative* man that characterized a new spiritual creation. . . . . He *adjusted* his life to the higher forces, *so* that he fulfilled all righteousness."

"Fifth Day. Jesus was the NEXT and LAST *representative seed-man* of Bible history. . . . . Jesus embodied into organic life the new factor or spiritual forces. . . . . All preceding spiritual conditions were latent in his organism; hence he was able to carry spiritual law *farther* than any *other* previous seed-man. . . . . He ripened absolutely, in that organically he never saw death. He laid down the life *that is subject to death*, by keeping an equilibrium of inner and outer relations, and *became concretely* the resurrection and the life. The HARVEST which will be yielded will be the redemption of *all men*."

To some it may be needless that we should point out the unscripturalness of this theory. We trust that many of our readers are so "thoroughly furnished" as to be able to see through such snares of the Adversary. We say snares of the Adversary advisedly, for "We are not ignorant of his devices." We know well that it is his accustomed and favorite method to assume to be a *light* bearer, a holy and faithful servant of *dispensational* truth, and if he can get any of God's children to serve him and his cause in the livery of heaven, he well knows that the darkness will be the more confusing and blinding to the Lord's sheep.

Nevertheless, we will point out the errors of the above, being aware from letters received that many who for their time and opportunity should be teachers and able to assist others, are really babes, and have need that one should teach them again, which be the first principles of the doctrine of Christ. (Heb. 5:12.) Alas! it is the first principles, the foundation of all, that professing Christians feel most secure upon, yet they have never received intelligently and in simplicity the first principles, and hence this is the stone of stumbling.

This theory be it observed, like all other *no-ransom* theories fully developed, points out the ultimate *everlasting* salvation of all men. This is but consistent on their part, for if God's plan is one of evolution by steps and stages with which man has nothing to do, it would be the only reasonable conclusion for them to reach, that God would finally *make them right*. For it is a further part of these theories, that Adam, instead of being created in the *image of God*, was created more in the image of the brute creation, if not directly *evolved* from a brute. And they account for the statement in Genesis (1:27)—"In the image of God created he him," by saying that the language applies to man as he *will be* when the process of creation, "*unfoldment*," or evolution, is complete by processes described above; namely *seed-men* or saviours each of whom "gave his life to *elevate*" (see above) but none of them to *redeem* the people. Thus these have really the same idea as the third class of theorists mentioned above, only more deceptive, in that they attempt to wrest the Scriptures to suit their theory, while the others reject interfering Bible statements; and while these make a list of Saviours and claim that Noah, Abraham, Moses and John share with Jesus in evolving truth and bringing mankind up to perfection, the others are more reasonable in naming Moses, Confucious, Socrates, Zoroaster, and Mahomet with Jesus as the great elevators of the race; for surely if the idea be the elevating of the *race* in general, as is claimed, it would be simply absurd to count ALL the teachers (saviours) in one little nation in a little corner of the world and to leave the masses without.

Now let us contrast with this the Bible account. We do not say that the Bible account is the *most reasonable* view; on the contrary, we concede at once, that *to the carnally minded* and to the carnal babes (1 Cor. 3:1) it will appear less reasonable than these theories. What we expect to do is to show that whether esteemed reasonable or unreasonable these *no-ransom*, evolution theories, are in open and direct variance with the Bible, so that those who hold to the Bible may be set free from the blinding delusion that the Bible favors such views in any wise. For ourselves, we can surely say that the Bible theory is most reasonable and the OTHERS from *this* standpoint most unreasonable.

The Bible starts out with the statement that Adam was created an image of God in flesh—possessing mental and moral qualities like to those of his Creator, but limited to (perfect) earthly (*i. e.* human) scope or capacity. It tells of his trials, of his disobedience, and of the death penalty or curse, which came upon him *in consequence* thereof. It points to that sin as the cause and source of all the evil (curse), which has befallen man; and declares that man when rejected of God and left to himself, made haste downward, degrading himself mentally, physically and morally more and more, until the whole world was so terribly corrupt that he removed them with a flood of water. So then, the very reverse of the above theory is true of the period from Adam to Noah; for instead of *developing character*, all character was *lost* save in the case of the one family of Noah. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil [sinful] continually,"—(Gen. 6:5.) And hence a more bare-faced lie in the name of truth, is scarcely conceivable, than the one this theory advances for what it terms its first day of *spiritual* unfoldment.

The text cited to prove this; namely, "Noah was a just man and *perfect in his generations*," (Gen. 6:9.) is totally misapplied. It refers simply to the fact that his family line or generations had not been mixed or corrupted in the manner described in verses 2 and 4 (See article "Sons of God and daughters of men," in TOWER of June, 1884).

But let us settle this first day of spiritual unfoldment once and forever for "him that hath an ear to hear," and into its grave will fall the same theory as it relates to the succeeding days.

Not only have we the foregoing straightforward account given through Moses, but we have it corroborated by the

* Those interested might do well to refer to the treatment of this text, in the TOWER of February, 1885, after reading this article.

most notable among the apostles and prophets, and by our Lord. The apostle Paul reminds us of the first temptation saying, "I fear lest by any means as Satan beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.); and again he tells us that though Eve was deceived, Adam sinned *knowingly* (1 Tim. 2:14.); and again he declares that condemnation and death *came upon all* through Adam's disobedience—"By the offense of one judgment came upon all" "By one man's disobedience many became sinners." "By one man sin entered into the world and death by [as a result or penalty of]. sin."—(Rom. 5:12, 16-19, 20.) This harmonizes with the prophetic statements that God created man upright and crowned him with glory and honor and set him over the works of his hands, but that man sought out many inventions [sinful devices].—Psa. 8:5-8; Eccles. 7:29.

Yes, says Paul, They *changed the glory* of the incorruptible God. *When* they knew God, they honored him not as God, were not obedient to him, etc. Wherefore God gave them over etc., and the glory and perfection waned with each generation. (Rom. 1:20-32.) Yes, says Peter, God spared not the angels that sinned, ... and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in a flood upon the wicked. (2 Pet. 2:4, 5.) And so, in whatever direction we look, we find that degradation, and not advancement, was the course from Adam to Noah. From being "very good" and called a "Son of God" (Luke 3:38), and provided an Eden home, and granted access and communion with the King of kings, and crowned with glory and honor as Jehovah's representative in the rulership of earth, the race lost all these and became so depraved that they were *unfit* even to be allowed to live a few years under the curse. If there was a spiritual unfoldment there, it was the unfolding of a terribly bad spirit.

Then God's plan of salvation, as expressed in Scripture, utterly annihilates this evolution theory. He not only condemns the sin and pronounces the death penalty, but mentions the various incital troubles as resulting from the same in these words: "Unto the woman he said, I will greatly multiply thy sorrow [pain] and thy conception; in sorrow shalt thou bring forth children," And unto Adam he said, "*Because* thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life . . . . till thou *return unto the ground;* for out of it wast thou taken . . . . and unto dust shalt thou return." "Therefore the Lord sent him forth from the garden of Eden. . . . . So he *drove* out the man." And in the midst of all this God did not hint at evolution to a higher condition, but told of a great fall, and held only a dim hope of a recovery. And afterward, in all the repeated references to man's sin and a recovery from it and its penalty, and in every type and sacrifice it was clearly indicated that without the shedding of blood there could be no remission of sins, no *return* to fellowship with the Creator, and no further life.

And, finally, when he of whom Moses and the prophets wrote, and whom the sacrifices for sins typified had come, what said he and his faithful Apostles of the *evolution* of mankind from a position one step above the monkey, *up* to perfection? Did they state this to be his mission? Not one such word. Quite to the contrary, the Master stated his mission, saying that he had "come to seek and to save *that which was* LOST." (Luke 19:10.) Thus he places things in a reverse light from that of our evolution no-ransom theorists. According to their idea, what was lost was degradation and animalism and brutality, and the valuable thing was being gradually gained by evolution and the development at the hands of great teachers or what it calls "seed-men"; hence, for the Lord to "save that which was lost," would be to wholly upset their theory that man had already made four steps forward and merely lost brutality. But the apostles keep up the Lord's idea of getting back something very valuable, originally possessed, but lost. Thus Peter speaks of the great blessings to come in due time through Christ Jesus, and assures his hearers (Acts 3:19-21.) that, as a result of blotting out of sins there would come times of restitution or restoration, which he claims was the story of all the holy prophets. Thus Peter's testimony alone would completely vanquish the evolution theory, not to mention our Lord and "all the holy prophets" and other apostles.

But our Lord not only states that he came to save that which was lost, but he proceeds to tell us of its final recovery, showing John and the Church through his visions (Rev. 1:1; 21:10-27 and 22:1-7.) the Paradise restored and sin and its curse or penalty removed, and no more pain or tears or death.

And notice finally that the *restoration* which Peter mentions, is effected by the "precious blood of Christ, as of a lamb without blemish and without spot," "Who his own self bare *our sins* in his own body on the tree." (1 Pet. 1:18, 19; 2:24.) The prophets testify to the *redemption* as well as to the *restitution*, in scores of texts of which we cite but one, Isaiah 53. Paul not only tells us that by one man's disobedience all came under sin and condemnation to its penalty, and that thus *death* passed upon all men, but when assuring us of a restitution to life, that as through Adam all die, even so through Christ shall all be made alive, etc., he gives us the method by which the change is effected from the curse of sin and death, to the blessings of divine favor and life, saying: "While we were yet sinners Christ *died* for us" and "being now *justified by his blood* we shall be saved from wrath through him." (Rom. 5:8, 9. Compare also Eph. 1:7; Col. 1:14.) And let the apostle John add his testimony, he says, "He is the *propitiation* [satisfaction, or appeasment] for our sins and not for ours only but also for the sins of the whole world." (1 John 2:2.) And now hear the Master tell *how* he gained the right to loose the prisoners of sin and death from the tomb, and to offer life. restitution to all for whom life and all had been lost. He says, "The Son of Man came . . . . to give his life *a ransom* [price] for many." (Mark 10:45; Matt. 20:28.) And in the symbolic representations of the future, it is carefully noted, not only that the Lamb that was slain redeemed by his blood [his death] but it is shown that only his blood can purge or wash away sin and present the sinner acceptable before the Father, in the merit of his imputed robe of righteousness.

Among all those whose bliss the Redeemer pictures before us in his Revelation of the coming glories, *none* were heard singing Glory to God for the "evolution" and spiritual unfoldment which brought us here, for the reason that none will reach there by that route; but the Apostle did in vision hear the anthems arise from the blood-washed multitude, out of every nation, *redeemed*—"Unto him that loved and washed us from our sins in his own blood." There the honors of salvation are not divided among saviours, but are ascribed to a work of redemption by one Saviour anointed of Jehovah, of whom all shall sing "Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast *redeemed* us to God by thy blood out of every kindred and tongue and people and nation."—Rev. 5:9.

Ah yes, beloved! Jesus Christ the *crucified Redeemer* is the stone of stumbling and rock of offense both in his first and second presence: but "there is *none other* name given under heaven or among men whereby we must be saved."

Among all the teachings of heathen philosophies not one corresponds with the Bible in its three main features—first, that the curse or penalty of death came upon all men through one man's disobedience; secondly, that penalty met in the person of another *one* whom God hath set forth to be a *satisfaction* for the sins of all (1 John 2:2); and thirdly, a *resurrection* as the means of deliverance to life and divine favor procured by such ransom. On the contrary heathen philosophies advocate evolution and spiritual unfoldment by "seed-men" or great teachers; and that of the Brahmans is in advance of all others, tracing evolution into the future and claiming that all obedient followers of their teachings finally become absorbed into their God, as of the same essence. So then, those who would receive these theories as *new*, as *dispensational* light, are really going back to heathen theories which existed before Christianity was founded—before life and immortality were brought to light.

Seeing we are so warned and guarded by our Father's Word against the snares and pitfalls of this day of the Lord, it behooves all to be on their guard. Many who have caught glimpses of the truth now dispensationally due, should beware of receiving as truth everything which *calls* itself "dispensational truth." Receive nothing without close scrutiny, well knowing that our adversary is a counterfeiter of no little experience, who knows well the *forms* and *names* most likely to entrap.

How shall you know? The apostle says, "Prove all things, hold fast that which is good." But how shall we prove? There are always some to say that truth is error as well as to call error truth. Yes, it is a part of the adversary's policy to put light for darkness as well as darkness for light, and even their candor and their desire to use the advice of the apostle to "prove all things," has been made a snare to some. They understand it to mean that they must reject nothing which *claims* to be of God, and which

quotes from the Bible in its support. Hence some keep reading all they can lay their hands on, and are in a constant state of unrest; as the same apostle describes it, "Ever learning and *never able* to come to a knowledge of the truth." (2 Tim 3:7.) They do not understand what is meant by "proving," else they might without difficulty, quickly test or prove every doctrine presented to them.

Draughtsmen or carpenters would test whether an angle were true or untrue in a moment, by putting their square upon it, thus proving it. A mason would prove or test the trueness of a wall by his plumb-line. And just so every one engaged in building up himself and others in the most holy faith, is provided with a square and plummet by which every item of truth can be tested speedily and positively, namely the Bible. And the more thoroughly we are acquainted with it and skilled in its use, the more quickly we shall be able to prove all things by it. It is able to make us wise, and in it the man of God is thoroughly furnished.—2 Tim. 3:15, 17. Use and experience will soon teach you how to measure speedily any new view presented. Measure its foundation first of all; if its foundation is out of square, stop there; you are through with proving it—you have proved it to be false, untrue, and to handle or measure at it further, is to run the risk Eve ran when she allowed the Serpent to talk to her about how good and desirable the fruit which she knew was contrary to God's word. "I fear, lest by any means as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity [simple truth] that is in Christ." (2 Cor. 11:3. Compare verses 12-15.)

This we know is the difficulty with many. They go on to compare God's plan with other theories, and the more they do so the more confused they are apt to become; and judging mostly by their own opinions, prejudices, or education, they are as apt to take the error as the truth. Learn then, that the Bible lays down as the basis of all blessings God has provided for fallen man, as the foundation of all hope, the death of Christ—a ransom [a corresponding price] for all. As you proceed you will find that nearly all of the erroneous theories presented to you, will prove themselves false by being crooked in the foundation. Less than one hour should disprove any of the above *no ransom* theories to a mere beginner, or babe, and one glance should be sufficient to a man of God thoroughly furnished.

By thus learning to rightly and promptly prove all things, you will not be free from harassing uncertainty, but you will have moments and hours saved for building up yourself and others in the truth—in that which *will* stand the test. Wherever you find the foundation true, measure on, prove on, rejecting the untrue, and accepting the true, up every course to the very top, using the same square and plummet. But you will not find many to require testing above the foundation, or at most, the first course or two above it; for finding these badly twisted and untrue, or as in the no-ransom views, entirely gone, you will readily see that all built upon them are also untrue, and thus your work of testing them may be speedily accomplished.

Inform yourself thoroughly as to the meaning of the word RANSOM. It occurs but three times in the Greek—Matt. 20:28; Mark 10:45; 1 Tim. 2:6. It signifies TO RECOVER *by paying a price.* The Greek word rendered *ransom* is intensified in the last of these texts so as to signify a recovery by the payment of a *corresponding* price. And the Apostle's use of it clearly and unequivocally teaches that our Lord Jesus bought back for man a *right* to life and all the favors of God, lost through sin, by taking man's nature and then giving himself a CORRESPONDING *price* for that which was lost. Thus informed on what the Bible does mean by the word ransom, you should resent as an insult, not only to your intelligence, but also a most outrageous insult to God's Word, the insinuations and inferences thrown out by those who quote these texts containing the word *ransom,* while denying that we were bought with a price—denying that man ever had or lost God's image, and that Jesus came to save (recover) that which was *lost.* Settle it forever in your hearts that the theories which find it necessary to deceive and misrepresent and shun the light of full investigation, are not of God. "To the law and to the testimony;" prove them by these, beginning at the foundation. "If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) The more you handle error, the more you love to handle that which you have thus proved to be off the true foundation, the more likely you are to be snared by the enemy and smitten down by this noontide pestilence. (Psa. 91:6.) You will have plenty to do to help yourself and others to put on the whole armor of God and to stand in this evil day without tampering with, or further examining, that which you once *prove* false—out of harmony with the *fundamentals* of *Christianity.*

OTHER DEVICES

Another device and snare is known as the "Christian Scientists" views. Their chief hobby is that any disease of the body can and should be cured by the power of the mind, the will; they call these "mind cures" as distinguished from faith cures; cures accomplished through power of will, and not through faith in God's power or by prayer. This is in the same line as those above, so far as Jesus' ransom is concerned. They claim their mind cures to be a step in advance of all others, the highest attainment of human evolution or spirit unfoldment.

It is a fact well known to all physicians, that the mind has great power over the body, either in inducing or arresting disease; hence the greater success sometimes of one physician over that of another using the same remedies; the one securing the confidence and mental co-operation of the patient more than the other. So with these mind curers, they get their patient to will and determine upon recovery, and inspire confidence, and thus sometimes produce cures in cases of long standing; and when they are unsuccessful, the patient is blamed with a lack of determination or loss of confidence.

The fact is, that being in the Dawn of the Millennial age, it is in harmony with the divine plan to gradually encourage the *world* to look toward and expect, the blessings of restitution to health, strength and a gradual return to perfection of being and fullness of life. And as the labor troubles come in spasms and go to come again with increased force, thus gradually drawing on into the great time of trouble and dissolution of earthly governments and readiness for the heavenly, so with restitution in the matter of healing, etc. It seems to be God's plan to let it come in waves, each time dying out, yet each time becoming more general and wide-spread, thus drawing on gradually and preparing mankind for the full dawn of restitution in its due season.

And as in everything else and at every other period, (2 Tim. 3:8. Acts 16:16-18.) Satan seeks, as usual, to draw attention from the truth by counterfeiting it and using his counterfeit as a snare in two ways: first, to mislead by erroneous teachings using the light as a trap; and secondly, by disparaging the facts of the genuine. So mind curers or the so called "Christian Scientists" (without a Christ), and their so called *"seances"* are but a step in the direction of Spiritism (misnamed "Spiritualism") which *outwardly* has fallen into disfavor, though really, privately, it is extending its influence daily.

Another similar effort to hand-truck Christian people into the great Omnibus of Spiritism, is a little paper published on the Pacific Coast, which goes under various names, one of the most popular of which is the *"Father's Love."* This journal selects from other papers some good, simple articles as a sugar coating, which with its title, we doubt not often entraps for a time at least God's hungry children, only to feed them on no ransom, and dispensational evolution, and to introduce to them out and out spiritist publications.

What shall we say to these things, dear brethren? These have all sprung up just recently, and how many more are yet to come God and Satan only know. Is there not every reason for us to believe that the Lord did not overstate the terrible battle between truth and error, when he foretold that a thousand would fall to one who would stand, upheld by God's truth and its messengers? (Psa. 91:4, 11, 12.) There is every reason to think that the Master did not overstate it when he said, "If it were possible they would deceive the very elect" (Matt. 24:24.); and to believe the apostle's statement that we would need the whole armor of God that we might be able to stand. Remember the *test*—Jesus in the flesh, a ransom for all.

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

THE CHART OF THE AGES

Upon the inside of this number you will find a copy of the Chart of the Ages, such as we once had mounted upon rollers, the supply of which has for some time been exhausted, preventing us from filling many applications received. We take this method of placing it in the hands of all our readers.*

* [The chart is the same as shown on page 272 and we do not reproduce it here.]

We trust that it may have a two-fold effect: first, that you may be blessed by a fresh examination of the chart and its lessons, as expressed in the explanation furnished in the pamphlet "FOOD" page 105. (Every reader is welcome to a copy of "FOOD" *free.*) Secondly, we hope that being quickened and refreshed by a clear view of our Father's plan, you may be stimulated as well as enabled, to explain the plan to others, illustrating it by the chart. Thus, no matter how simply you tell it, you can preach the "good tidings of great joy which shall be to all people." The chart will not only interest and hold the attention of your thoughtful neighbor, but will make the truth the more easy of comprehension. Thus many can let their light so shine as to honor their Heavenly Father, as well as to bless and refresh their neighbors and friends.

VOL. VII PITTSBURGH, PA., AUGUST, 1886 No. 12

MILLENNIAL DAWN

We are now prepared to fill the largest or smallest orders for Volume 1 of the Dawn. We have published 4,500 copies in cloth binding handsomely embossed, and we believe its outward appearance will meet your approval. And though delicate about eulogizing our own effort to set forth the glorious divine plan, we can surely say, in all modesty, that we believe the contents will be very interesting and very profitable to you. It presents the Plan of the Ages in a much more complete and connected manner than was possible through the TOWER. If its reading shall afford you a tithe the blessing it has been to the author it still will be rich.

Some will doubtless regret that the *time proofs* and treatment of Revelation are not a part of the contents of this volume, but we doubt not your judgment will concur with ours, that it is best not to try to crowd too much into one volume; that it is better to treat the subject more thoroughly than could possible be done in one or two even large volumes. The next volume, now in course of preparation, will treat of the Times and Seasons of Scripture.

One great advantage of the present arrangement is, that if you loan the book to friends or neighbors to read, in glancing over it they will not be "choked" and "stumbled" with dates and figures, the value and necessity of which, they at first cannot see. The study of prophecy, especially *time* prophecies, has come to be considered the exclusive privilege of the denomination called "Second Adventists"; and their failure to apprehend the "*plan*" and the intended and needful office of *time prophecies,* as related to that plan, has made the subject odious to many. Hence it is a part of our duty to be "wise" (Matt. 10:16) and not stumble our brother with our "meat." When vol. I. "The Plan of The Ages"—the plan of salvation—is thoroughly digested, then, those who appreciate it, will be prepared and anxiously waiting for vol. 2, The Times and Seasons.

VIEW FROM THE TOWER

We this month in several articles continue our examination of some of the devices of Satan, which, if possible, would deceive the very elect in this Evil Day of trial and testing, continuing our endeavor to show up the errors of the present "perilous times" in their true light; and helping you to find and adjust the "armor" which God has provided.

It may have escaped the notice of some that this has been God's uniform method of dealing with the Church from the first, namely, giving truth as an offset to error. When error was advanced and was about to sweep away the faith of some, God sent by some messenger the correction of the error and thus disclosed more fully the light upon the subject.

Thus as we look at the Master's ministry, we find that some of his most pointed lessons were suggested by the *erroneous* teachings about him. The "long prayers" and "sad faces" and public alms-giving of the Pharisees, called forth the truth on these subjects and led Jesus to give us a sample of how to pray in spirit and in truth, after the manner of what is commonly termed the Lord's prayer. The caviling questions of the Pharisees and Sadducees brought out precious truths which not only silenced them, but what was much more important, informed us on subjects of deep interest. So to it was with many of our Lord's parables; for instance, that of the young nobleman. He spoke this parable *because they erroneously thought,* that the Kingdom of God would immediately appear.

So it was with Paul's letters and those of the other Apostles. The Epistle to the Romans is an answer to the errors of some converts from the Gentiles who supposed Israel after the flesh to be *permanently* cut off from all divine favor, and themselves *permanently* grafted into their place of favor with God. In his correction of their errors, how beautifully and how clearly he sets forth the past favor of the Jew, and the present favor to all, both Jew and Gentile, who in Christ Jesus have become new creatures. How clearly he marks the steps of divine favor in justification, sanctification and honor, to the little flock who gladly hear and obey the call to suffer with Christ that they may be also glorified together. And finally, how beautifully he shows that there is a future favor for Israel according to the original covenants (11:26-28), and also to the world (8:19, 21 and 16:20) to be accomplished through the elect church, called and tested during the Christian age. (11:31, 32.) The conclusion of the Epistle shows that the mysteries therein unfolded, were intended to be the power of God to *establish* them in the faith by correcting their errors. The First Epistle of the Corinthians was mainly to correct *sectarianism* among those at Corinth, and to answer the erroneous teachings of some, that there would be no resurrection of the dead. (1:11-13 and 15:12.) What a valuable fund of blessing and knowledge came to the church down the ages in connection with the answer and refutation of these errors. He shows the false divisions (1:13) and where the divisions *should* be made. (5:9-13.) He shows the needful unity of all the true body, and that all truly connected with Christ the head, are of ONE BODY. (12:12-27.) He takes advantage of the doubt about the resurrection, to explain the entire subject, that all will be raised, though not all alike (15:22, 40.) He shows *how* the saints will be raised *first* (15:23, 41-44.) He shows that the world's order of time is afterward, in their own order (15:23); and he shows what they will be like (15:48), and other precious lessons.

Thus it was also with other Epistles; for instance in writing to the Galatians it was to correct false teachings concerning the Law and freedom of Christians from its bondage, and to caution them against false teachers and their doctrines, which were perversions of the true gospel. (Gal. 1:6-9; 2:16; 3:1, etc.) How grandly the light shines out upon the entire plan, the true gospel, while he exposes the errors.

The First Epistle to Timothy was to instruct him relative to false teachers (1:3, 4, 19, 20 and 4:1, 7.) It was the same with his Second Epistle to Timothy (1:12-15 and 2:14-19, 25, 26 and 3:1 and 4:3.) It was the same with the Epistle to Titus —1:9-16.

The Second Epistle to the Thessalonians was written to correct an error also, a misapprehension regarding the Lord's presence, some having gotten the idea that the Lord was *then present.* This occasion to correct error, became the channel through which God gave us such clear instruction regarding the "man of sin," the "mystery of iniquity," which has aided us materially in the understanding and applying of many of the prophecies relating to the same.

In view of these facts then, let us not hesitate to meet errors squarely, with the word of God. It will work out good surely to the fully consecrated, even as all things are working for their good. This has been our experience during the past few years: the oppositions of error have in every case resulted in clearer views of truth to some.

For instance: it was the promulgation of errors regarding substitution, that drew our attention more closely to it, and pointed out to us the fact that our Redeemer in becoming such was the *substitute* for Adam, and thus for all our *losses* entailed through him. This in turn showed us the distinctions between natures; for we saw that he gave "a *corresponding* price" for that which was lost and thus our attention was drawn to the fact that the divine nature to which he was raised, is totally distinct from the human nature which he sacrificed.

The same error drew our attention more closely to the teachings of the Tabernacle types, particularly the type of the atonement sacrifices, Lev. 9 and 16. What a blessing came to us all therefrom many can testify. It opened up a wide field or knowledge there hidden for this very time. It showed us beyond question the significance of the sacrifices in the accomplishment of the atonement, and it illustrated to us the

privilege of being a partaker in the sufferings of Christ and joint heirs with him in the divine nature and in the glory to be revealed. And this in turn opened up the true meaning of Baptism as never before seen. How much that was precious did the Lord thus give just when it is needed to combat errors.

It was the same way with the false doctrine advanced by some, that Jesus was the natural son of Joseph, the husband of Mary, Jesus' mother. The investigation made necessary to answer the many ingenious sophistries advanced, only made the truth to shine the more clearly on the entire subject, showing more conclusively than ever, that he was "the first born of all creation," "the Alpha and Omega, the beginning and the ending" of God's creation, and that by him as Jehovah's chief son and messenger "all things were made."

We might proceed to enumerate, but forebear, merely reminding you that truth has ever needed to be defended from the great adversary and his repeated and various deceptions. Since "we are not ignorant of his devices" we well know that we must "*contend* earnestly for the faith once delivered unto the saints." Let us, like Paul, fight "a good fight" nor cease to wield the sword of the spirit, the Word of God in opposition to every device of Satan, until we lay our armor down permanently.

Reminding you again of the true method of proving all things, described in our last, we make the above our apology to any who have failed to note the general principle used by God in the unfolding of the truth. It will explain this feature common to the Tower past, present and future, as well as to all the writings of the Scriptures.

EXTRACTS FROM INTERESTING LETTERS

Corry, Pa., June 29, 1886.

Dear Brother Russell: Since I saw you last week I had quite an interesting meeting at Greenville, Pa. As I got there late on Saturady night, I hardly knew how to advertise it. Finally a bright idea struck me. I bought a piece of chalk, and with it wrote on the sidewalks near the churches and elsewhere, "Gospel Meeting at the School House at three o'clock." This had the desired effect. I had the best and most intelligent audience I have yet had. I spoke for about four hours with but little intermission. You must know they were interested, when most of them stayed for three hours, and delicate looking ladies kept on their feet all that time. You see the Lord supplies with power to make known the "unsearchable riches of Christ." Is it not wonderful how the Lord uses even the weak ones for his glory? for you know I am no speaker or orator, but blessed be his name, he knows I hunger and thirst to do his will. My one great desire is that every faculty and every power of which I am possessed may be used for his glory. So far the days I have intended to preach I have not felt very well bodily and have been nervous, but notwithstanding this, I have gone forth in the strength of the Lord. I was recently asked by a brother if I did not sometimes lose my interest. I assured him I did not. How could I when the Lord continues to fill me with riches of his grace?

I don't expect to be idle during my vacation. I have no reputation to be afraid of, having sacrificed all to Christ.

I think I might have use for some of those missionary Watch Towers while I am away. With love to your household,

I remain yours in Christ,
S. O. Blunden.

[Brother B., a Commercial Traveler, thus and in many other ways improves his opportunities for the spread of the truth.]

Michigan, July 5, 1886.

Dear Bro. Russell:—It seems a long time since I wrote you, but the delay has not been in consequence of any abatement of interest in the Tower and its teachings. On the contrary, my appetite for the truth it proclaims has constantly sharpened. I can hardly wait its arrival. When it is received, it is anxiously opened, and usually read through before stopping. The outlook from the Tower columns is like the index hand of the clock dial showing the number of the hour.

It numbers passing events that give knowledge of approaching night to the civil and ecclesiastical world, and the overthrow of all systems of error in all of them. Like Noah warning the people in his days of the impending deluge in consequence of their sins, so is the Tower. It is the Observatory and Telescope from which may be seen the passing events of the present culminating in the *great* day of the Lord.

But, as in Noah's day, so in the present, but few seem to comprehend that the Lord is present. Nor is it strange that so few understand the present times. Since, like the Jewish Church in the time of Christ's first advent, men are so thoroughly trained in the traditions and teachings of the elders, as to prevent now, as then, their seeing the plan of God in the final restitution of all things.

This is more clearly seen and apparent from the opportunities in connection with others in various localities. Scarcely one member of any of the nominal churches seems to have a clear idea of the teachings of the Scriptures bearing on the present and future.

They seem as much puzzled to understand *what* is taught as Nicodemus did, though teachers like him in Israel. The standpoint from which they have been taught to look leads them into error, and hence confusion.

Having dropped into a Bible class not long since of one of our great churches, its teacher (one of the professors in a great institution of learning) confessed that he had put much study on the lesson, yet it seemed to him that there was something taught in it which he did not understand. This was frank, and opened the windows for the admission of light from all quarters. There were some present, whose age and qualifications in a knowledge of several languages, was appealed to to shed the necessary light. After much discussion and the truth no plainer, a few passages were quoted to remove the perplexity and suggestions made to change the standpoint of interpretation, and the truth and harmony would appear. But results seemed much like the man, confused, who repeated constantly that "once one is two."

If the dogmas which have been long embraced by many were thrown away their perplexity would cease at once. One minister confessed to me that he had a Commentary that cost him $65.00, and the more he read it the less he knew of the Scriptures. That's confusion confounded; and so it is; the very source of light is hid, by passing error before the sight. I feel that almost all have passed the *center* of truth, and are on the extreme, like the clock pendulum, and though strongly attracted by the truth at the center, are held in the extreme position by the cohesive attraction of the dogmas of their long honored creeds.

Many Christian teachers are loudly proclaiming that the world is getting better. They tell us $7,000,000 were appropriated to the Missionary cause last year for the spread of the Gospel among Heathen nations, while the city of New York paid $100,000,000 for the privilege of burning tobacco, and in the United States $100,000,000 for liquor drank. While in the very city in which it was proclaimed, about 10 Christian churches existed and 44 saloons are patronized and sustained in some manner by the masses.

The picture drawn suggests that the affirmative of the evidence lies on the other side, and loudly proclaims that some other than *human* is absolutely needed to bring around truth and righteousness.

Satan seems to be training his forces for a day of thick clouds and darkness.

A gunner in the British Navy writes thus from *Singapore, India*:

Dear Brother in Christ:—Grace be unto you and peace from Him which is, and which was, and which is to come.

I don't suppose you remember much about me, but about twelve months ago I wrote to you asking for "Zion's Watch Tower," monthly. About a month after, my Battery was ordered out here very suddenly to come and strengthen the defenses of Singapore.

I must say that Singapore is one of the most beautiful, fertile islands in existence. It is called the abode of health and garden of India, and so I think it is.

But you will want to know something of the missionaries out here, and what they are doing, and I think my account of them will surprise you. Never in my life did I see such Babylon and confusion and such pretenders. Why they know absolutely nothing of the Scriptures. There is a very dear man here, an American, about the best and most able speaker in Singapore, but in dreadful bondage, always asking for mercy in his prayers, yet calling himself an adopted child of God; so I wrote and asked him why on earth he continued to ask for mercy when he had obtained it long ago?

I have written four or five letters to a Presbyterian minister here, and he can't see it at all. Of course I copied from your paper, but he is quite willing to read any of your papers. I have lent four already, and he rather likes them, except Restitution, but he don't at all like my speaking of Babylon, confusion among the sects. I have also lent another to the Wesleyan preacher, and one to the Baptist preacher here, and a long letter from your paper also, but he won't have it. He says he can't preach the gospel if he accepts that.

I have another friend at the Sailors' Home reading Zion's Watch Tower, and he agrees with it; for he says God would

be a monster to create this universe of human beings and delight in casting us unto hell at the rate of ninety-nine out of a hundred. I have another among the soldiers who has accepted its teaching. I often have a chat with him, and he likes your paper very much. Several of the gunners here have accepted it also, saying that it is sound common sense. I have also put it before a lady here, a dear friend to soldiers, but she is silent about it. I lent her two or three papers to read, and have written several letters. All she said was, "I quite sympathize with you on prophecy." I often go to her Bible class. She liked your account on the "little flock" very much indeed. I wrote to an officer here the other week, an earnest Christian, and he returned both my paper and letter, and said he had no time for studying such things. I am opposed very much by a representative of the British and Foreign Bible Society, and the Baptists.

I have very much upset several of the preachers here by this doctrine. It is all over Singapore. Of course, I keep putting in a word here and there, which brings them to a complete standstill at times, and they seem quite stupified about it. I am writing letters all over England to people that I know, as I have a great deal of spare time. I have put that beautiful illustration before nearly all here of the diamond in "Food," and the jewel having its beauty again restored so as to perfectly reflect its Creator's image again.

I must just tell you how I opposed the Baptists here the other night: They asked God to save the heathen from going to an everlasting hell. I said how could that be when in Psa. 46:10 God says he will be glorified among the heathen and exalted in the earth? and again, a people that were not called a people shall be called the people of the living God, and nations that knew not thee shall come unto thee and worship.

I must just tell you the positions they hold here as missionaries. They are a lot of perfect gentlemen, they ride about in the "gharries" like gods of the earth. For instance, the Presbyterian minister here gets three thousand dollars a year, beside a splendid house fit for any of our noblemen in England. His gardener and "syce" and everything free. Is such a position of a stranger and pilgrim here below, following the Master's footsteps withersoever he goeth? And I find, too, that he preaches to suit his congregation, which consists of all the higher class of Scotchmen and other Europeans. One of the Baptists here occupies a large house, and takes in boarders at fifty and a hundred dollars a month. This is another stranger and pilgrim. Please send me some of your tracts for distribution.

THE SECRET OF THE SAINTS

"To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great;
To find the labor ready still,
And for the crown to wait.

"Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
The daily weight you feel.

"In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;
To hear of high heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you.

"To woo no secret soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
And say to your poor bleeding heart,
How little you can bear.

"Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?"

IS GOD THE AUTHOR OF SIN?

SUPPOSED AFFIRMATIVE

"I make peace and create evil: I Jehovah do all these things."—Isa. 45:7. "Shall there be evil in a city and Jehovah hath not done it?"—Amos. 3:6.

NEGATIVE

"A good tree *cannot bring forth evil fruit* . . . . by their fruits ye shall know them."—Matt. 7:18, 20.

"Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. . . . . *Thou hatest all workers of iniquity.*"—Psa. 5:4, 5.

"Thou art of purer eyes than to behold [countenance] evil, and canst not look upon iniquity."—Hab. 1:13.

"Every *good* and every *perfect* gift is from above." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempeth he any man. But every man is tempted when he is led astray of his own desires and enticed."—James 1:13, 14, 17.

"All *unrighteousness* is sin" and "he that committeth sin is of the devil."—1 John 5:17 and 3:8.

"What shall we say then? *Is there unrighteousness* with God? God forbid" that we should reach such a false conclusion.—Rom. 9:14.

"Ascribe ye greatness unto our God. He is the Rock, his work is *perfect;* for all his ways are judgment: a God of truth and *without iniquity,* just and right is he."—Deut. 32:3, 4.

"There is *no iniquity* with the Lord our God."—2 Chron. 19:7.

"Hearken unto me, ye men of understanding: Far be it from God that he should do wickedness and from the Almighty that he should commit iniquity. . . . . God will not do wickedly."—Job 34:10, 12.

"The Lord is upright; He is *my* Rock; there is *no* unrighteousness in Him."—Psa. 92:15.

"Let God be *true* [though it make] every man a liar."—Rom. 3:4.

The editor of another journal lately started in the interest of the no-ransom theory, had not noticed the first two texts quoted above until recently, when he concluded he had struck a rich vein of *new light,* and hastily without mature reflection, he has jumped to the conclusion that he has found the key to the divine plan, which he in substance explains thus:—God is the author of all sin and evil. Having caused the evil he *must rectify it.* To fail to do this would make God and his government criminally guilty. Since he caused the sin and the pain, trouble and death, he must and will fully banish these when he has fulfilled his purpose with them.

To this one-sided reasoning we object. But some one inquires, Do you not also teach in the pamphlet "Food," that God was the *author of sin?* By no means, we answer: it teaches the very reverse. We agree with all the texts above quoted, all of which when understood, harmoniously declare that just and right is he, hating evil and condemning sin in every form. We claim and teach that every *good* cometh from God as the good fountain, and that evil on the contrary comes from sources

and fountains in opposition to God and his goodness. In "Food for Thinking Christians" we show to the contrary, that God's wisdom and power enabled him to foresee the course of all his creatures, and that from the first he designed or *purposed to* PERMIT *evil* to have sway for a time, because he saw how he could ultimately overrule it, and how the *permission* of it would but prove to his creatures the wisdom of his arrangements, and give them a beneficial lesson experimentally, on the advantage of good and the disadvantage of evil. This is totally different from the theory above mentioned, which places upon God the responsibility and criminality of being the creator or author of evil: it is the very reverse.

God is indeed the author or creator of all things, of things that *are* evil and sinful, as well as of those that are perfect and upright; but the error is in assuming that *God made them evil, imperfect or sinful* in any sense or degree. "God saw everything that he had made, and behold it was *very good.*" Absolutely perfect himself, he could not create anything morally imperfect, corrupt, sinful. Wherever such imperfection is found it is the result of violation of God's wise and perfect arrangement and consequently is a degradation of his creation.

Are there fallen angels? They are those who "*kept not* their first estate" of perfection in which God created them, but who violated his rules and brought themselves into the evil condition. Is the human race in an evil condition? Whose fault is the evil? Can it be charged to the fountain of every good? Shall the fountain of life and blessing be charged with being a fountain of bitterness, of evil, sin and death? Was our Lord Jesus mistaken, when he declared that a pure fountain could not send forth bitter waters, and that a good tree could not bear evil fruit?

Those disposed to thus malign and asperse the character of the great Jehovah had best go slower. They had best do a little thinking, and not try to build a theory with such miserable wood, hay and stubble. Are they prepared to entirely reject the Bible testimony upon the subject, except the two texts first quoted above? Or have they studied out a way to twist and wrest the many other statements of Scripture into apparent harmony with their theory and with their misinterpretation of these two texts?

How plainly it is stated of man, as of angels, that God's "work is *perfect,*" that he created man in his own image. A *likeness* of the perfect God, only of earthly nature.—Gen. 1:27.

These whom we criticise claim that Gen. 1:26, "Let us make man in our own image," implies that God intended *eventually* to bring man to a "very good," a perfect condition, by a process of evolution or development, but that he *began by making him* EVIL, in order that man might develop into a *good* being, a likeness of his Creator. But how blinded by theory—can they not see, that the next verse (v. 27) declares that God not only purposed beforehand to make man a likeness of himself in clay, but that he accomplished that purpose in full, in Adam's creation: "*So God created man in his image;* in the image of God *created he him;* male and female created he them."

David understood it thus and refers to man as created perfect, and crowned with honor and dominion of earth, a likeness of the divine honor and rulership of the universe, and declares, "Thou *hast* made him a little lower than the angels." —Psa. 8:5.

If then, man's first estate, like that of the angels, was not evil, but perfect, very good, an image of God, did man like the angels leave his first estate, or did God cast him from it? We answer, man like the angels sinned wilfully against light and knowledge (Gen. 2:16, 17) and thus came under the proper righteous punishment which God had designated and foretold as the wages of sin. We are distinctly told that Adam was not *deceived* in his trial, hence he incurred the penalty willingly and knowingly, with full ability to have resisted it. (1 Tim. 2:14.) And the prophet plainly tells that "God hath made man upright, but they have sought out many inventions." Man was as much the *author of the evil* which came upon him, as were the angels which kept not their first estate of purity, perfection and harmony with God, the authors of the evils which resulted to them.

Paul's testimony, that sin and death and all the train of evil came *by one man's disobedience,* is certainly a positive denial that God is the author of it.—Rom. 5:12, 17-19.

We have now established the fact that God is good and not evil, the author and creator of good and not of evil. We have cleared his character of such a foul stigma. If he were the author and instigator, and designer and cause of all evil, *or of any* of it, he would certainly be the chief of sinners, insomuch as his superior wisdom and power are greater than those of all others. And the fact that God was not author and cause of sin, disproves the *theory* built upon that claim, which is that God *must* bring mankind to a higher and happier and more perfect condition than he has yet attained, *because* of having *caused* him to suffer, he must in justice compensate him therefor, by giving him corresponding blessings. This theory, which makes man's future to depend upon God's debt to man because of past *injustice* in creating evil and placing man under it for six thousand years, is wholly set aside by the proofs we have given, that God was not the author of sin and evil, but the author of every good and perfect gift and naught else. We have shown that man was justly condemned and hence the author of his own evil [trouble] and that he is wholly dependent upon the loving mercy of God for future life. And we have heretofore shown that God has manifested his love and mercy in and through Christ—in the *ransom*—thus provided as a free favor to all.

How then shall we understand the two texts which *say* that God is the creator of evil? Shall we reject them because at a casual glance they do not fit? Nay, let us rather examine them, assured that God's book like himself is good, and not contradictory and inharmonious. If the harmony does not appear on the surface, careful study and examination will always discover it. The explanation of these two texts is very simple indeed. The word rendered *"evil"* in these texts might have been translated *adversity, trouble, affliction, or calamity.* In fact the same Hebrew word is twenty-one times thus translated in our common version of the Old Testament. Thus understood, these two texts inform us that whatever calamity, adversity, affliction, or trouble, there may be, none of it is outside of God's knowledge and control. These could not happen without his concurrence or permission, as all power and authority is of him. And what saint cannot and has not drawn consolation from this fact (the divine control of every trouble or evil), as he believed the promise that all things, even the calamities and troubles of life, would work together for *good* to those that love God and are called according to his purpose —the high calling.

However, *"evil"* is not an improper translation here, for our English word *"evil,"* like the word *"ra,"* here used in the Hebrew, has a wide range of meaning, and may be used to signify either *trouble* or *wickedness,* according to the connections, the context deciding which thought should attach to the word.

Webster's definition of evil is,

1. "Anything that directly or remotely causes suffering of any kind."
2. "Disposition to do wrong, corruption of heart, wickedness, depravity."

Now we ask, Would any pass over the first and primary meaning of the word evil, and apply the second definition of it, in these texts under consideration, unless their judgment were rendered unsound by reason of a false theory which they desire it to prop up? Such must be our conclusion if we examine the context. Isaiah 45:1-7 is speaking of the evil which came upon Babylon at the hand of Cyrus, who was *God's messenger* (verse 13) to punish Babylon and restore Israel. Amos. 3:18, is referring to trouble, evil, calamity, about to come upon Israel as a punishment for their iniquities (verse 2). The mind that could construe either of these expressions to mean, that God by these proclaimed himself to be the author of *sin,* the Creator of disposition to do wrong, the cause of wickedness, depravity and corruption of heart, (Webster's definition of moral evil) has serious cause for examination of either his mental or moral balance. Yet the journal which advances this idea as *new light,* represents itself as the exponent of the very spirit of the Word of God. If the bare suggestion that they had followed the maxim, "Let us do evil that good may follow," was resented by the Apostles as slander, (Rom. 3:8) what shall we say of such an imputation against the Almighty?

But then, considering it proven beyond question that God is not the author of *moral evil, i. e., sin,* what shall we say:—

IS GOD RESPONSIBLE FOR EVIL IN THE SENSE OF CALAMITY AND TROUBLE?

We answer both yes and no. Yes, in the sense that the particular forms of trouble and suffering come by his permission and arrangement as the proper penalty of violating his wise and just laws. No, in the sense that man is the author of his own sufferings and trouble, by his violation of laws which were wise and good. And indeed it is a fact recognized very generally, that sin—disobedience to God—would bring its own penalty naturally, even if God had not marked out its kind. Thus for instance, violation of the laws of health hasten disease and death, while the violation of conscience and morals, brings its line of rewards in unhappiness, entanglements, and remorse. On the whole it is a principle fixed as the law of gravitation that "*Sin* when it is finished bringeth forth death."

Hence we say that the evil and trouble which God has *permitted* upon man are but a just and reasonable result or outworking of man's own wilfully chosen course, which would have been far worse, had not God from time to time headed it

off, as in the case of the antediluvians and the Sodomites, whom God blotted out, to prevent the spread of their corruption, as well as to be an "*example*" to those who should afterward think to run riot in ungodliness, that God still oversees mankind and their affairs, and will restrain them within certain bounds even now. In evil, as trouble and sorrow, as well as in moral evil or wickedness, everything in Scripture declares that "God created man *upright*, but he sought out many inventions" contrary to the divine command, and defiled himself, and brought trouble and sorrow, direct or indirect, upon himself. Hence man, not God, is responsible for evil in the sense of calamity or trouble.

All evil is punitory, *i. e.*, evil [trouble, calamity, etc.] is always a *punishment* for something. Had all things continued as they were created, perfect and upright, there would have been no evil [trouble, calamity, etc.] nor any occasion for it. In fact there could have been no such thing; for it is, always has been, and always shall be contrary to justice and right, and hence contrary to the will of God, to inflict pain, trouble or distress upon the *guiltless*. Hence whatever evil [calamity, trouble] exists in the world, exists as a punishment, as a result of *wilful*, moral evil *i. e.*, sin on man's part; it is the fault of the race which is being punished.

All evil [trouble, etc.] is reformatory so far as the race is concerned, but *not always reformatory* so far as individuals are concerned, though this last is claimed by many. God is the great Physician and Surgeon; the race with its many members is the patient sick and diseased, and dying. Every time the good physician touches the sores the patient has increased pain; yet it is needful to the reformation and recovery of the diseased parts. So evil [trouble] forms a necessary part of man's experience *as a result* of his moral obliquity and fallen state, and also as an attendant circumstance to his recovery from that state. But there are times when the wise surgeon will find a member *incurable*, and for the sake of its polluting influence upon other members, it must be entirely "cut off." In such a case the cut off member is not healed, because that is impossible, though the other members are protected from poisonous influences thereby. So it is in God's government, not a member of the race shall be "cut off" whom it is *possible to recover;* but not one member which divine wisdom finds it *impossible* to renew (Heb. 6:4-8) shall be permitted to remain and to spread its baneful poisonous influence to others—Matt. 25:41, 46. To this intent an abundant provision for the healing as well as the testing of each, either in this age or the age to come, is arranged for. Every member shall come under the care and skill of the great Physician, but when that treatment is ended and shall have proved which members of the race prefer evil to good, which it is "*impossible* to renew," then, such shall be cut off for the general good. And the case once decided will need no further testing or trying. God is too wise to attempt that which he himself has declared is "impossible." Of this class Satan is thus far the most notable example; all the manifestations of God's goodness and of the terrible consequences of sin for more than six thousand years have only increased his willfulness and hardness of heart. Those of men similarly affected by knowledge and experience are reckoned his messengers and co-workers and share with him the final destruction—to them the second death.—Matt. 25:41. Thus we see that evil [trouble] though never *good*, under divine supervision may be *punitive, corrective* and *protective*—a punishment for sin, a correction or remedy in bringing from sin to righteousness, and a protection to the race in that it destroys any of its members who will not yield to righteousness.

Aside from the advantage to the race of such protective measures, it is better for the individual willful sinner, that he should be cut off from life, than that he should forever be under the natural consequences of his determined evil course.

God cannot be held *responsible* for evil, then, even in the sense of trouble or distress, for his part was right. He created good things and good laws governing them. And though all power is of God and all is subject to his wise control, the fact that his power and laws fall as distress and trouble upon his creatures is not the fault of the laws, or misuse of the power, but entirely the fault of the transgressor. And as we have shown, though the trouble which God permits or causes to result from wrong doing seems an *evil* or undesirable thing to the sinner, yet it *really* is good, as seen from God's standpoint. In creating [*preparing*] or arranging that trouble and distress should follow wrong doing, God did only that which was right. That which was *right*, to men seems evil, yet whatever way he may regard it the *cause* of it was in his own willful sin.

THE PLACE OF THE CROSS IN THE SUBJUGATION OF EVIL

While considering thus, how evil [trouble] comes as a consequence of moral evil or sin, and is *used* of God in dealing with the sinner, let us not lose sight of the fact that evil of itself is not *corrective*, but destructive only. Contrary to the opinions of some in this matter are the facts of history; for though reforms have occasionally sprung up, the general tendency of any corrupting influence is from bad to worse. It is only to the extent that God interposes and applies the "salt," that the masses are preserved from more and more rapid putrefaction. In the age prior to the deluge when God let men try their own skill, and what they could and would do for themselves undirected and measurably unaided, the result was not corrective. The corruption increased and resulted in destruction, for the imaginations of man were *only evil* and that continually, swallowing up and almost wholly obliterating the divine image except in one family, that of Noah.

Thus God's work and wisdom is made manifest in *overruling* the destructiveness of evil, and so arranging that to those who will accept of his favor it shall be corrective and not destructive, and prove to be a blessing in the end through God's merciful and wise overruling. And those who would have his favor, learn to accept it in the way his wisdom offers it. He offers *favor* and release from evil to all, through the cross.

It was with full knowledge of the dreadful effects to result from giving mankind *freedom of choice* of good and evil, that God created man thus. He saw how things would *appear* from time to time to necessitate a disobedience of his laws, and that lacking the knowledge which comes from *experience*, man would sooner or later choose to disobey, if he had the liberty. God decided, nevertheless, to give man the liberty, and let him bring upon himself the consequences of disobedience—death, with all its incidental train of sorrow and trouble. In wisdom he foresaw he could be *just*, and yet recover the man out of death even after he had been condemned, by giving a ransom—a corresponding price, for the willful sinner. And in wisdom he further determined to let the test be wholly upon *one representative* man, through whose disobedience the experience of evil would come to the race, while only the *one man* should thus be the *willful* sinner, and thus *one* ransom sacrifice be sufficient to justify all and release all from the condemnation of sin, death.

Nor could it be said that God had dealt unjustly with Adam's children, or that *he inflicted* evil [trouble, death, etc.] upon them, for God dealt only with the one man. He created only the one, tried only the one, and condemned only the one to death. Adam and his sons have spread the race and spread the evil. "The fathers have eaten the sour grapes and the children's teeth are set on edge." The groaning creation has propagated its evils as well as itself.

But here God's plan steps forward in due time, and his wisdom and love begin to appear as we get glimpses of his plan. The *ransom* given in the person of Jesus, the willing sacrifice, is made to redound to His higher exaltation *far above angels*, (Heb. 1:4; Phil. 2:9) to a glory and an honor far superior even to the excellent glory he had with the Father before the world was. God's arrangement to have the *one* representative not only was the grandest economy, in that but one sacrifice for sin was needed to redeem—to be a *corresponding* price, but it became also the means for the exalting of *one* "far above" all others of his creatures, justly to be *head over all* that in all things he might have the pre-eminence who was the beginning of the creation of God—Christ Jesus our Lord.

Had there been many *tried*, there would have been many guilty and as many would have been condemned. Justice in payment of the *ransom* for all, must then have demanded as many sacrifices for sin as there were sinners, and as a consequence it would have been but just to reward *alike*, all who would thus engage, and there would then have been no one "far above all" others, no one with a great pre-eminence.

And yet the wisdom of God is further seen, when we consider, that though it is his plan to bring a number, a "little flock," to the divine nature and joint heirship with the highly exalted Redeemer, he manifested his favor and wisdom by selecting these from among the redeemed race, in another way, which would serve a double purpose. First, the selected ones are from among those who already recognize the first begotten as their Redeemer and Master, and being exalted through his favor they recognize him as head and Lord, even while highly exalted to joint-heirship with him. Secondly, God's arrangement permitted the testing and sacrifices of these, to be among the sinners whom afterward they should share in blessing, and in the midst of the evil from which by and by they should be God's agencies to deliver the groaning creation; and meanwhile they would be "lights," "examples" and "witnesses" to those yet in chains of darkness, among whom as "salt" they have a preservative influence.

THE CREATURE WAS MADE SUBJECT TO FRAILTY IN HOPE
Rom. 8:20-23

The Apostle while speaking of the hopes of these joint-heirs

of the only begotten, and telling us that the earnest hope of the world centers in their manifestation, clothed with power as the sons of God, (verse 19) branches off to give us a word regarding the permission of evil. He says: "Creation was made to submit to [its present state of lifeless inability or impotency] frailty, not willingly, but by reason of him [Adam] who [as their representative] subjected it" [to this lifeless or impotent condition]. This is a statement of the facts of the case: Man is in a hopeless state of inability to recover himself from the bondage of corruption (death); not that he would not, after seeing the results, desire to abandon the state of sin and death; but having been brought by Adam under the penalty, man cannot escape from it and is obliged to wait for God's help. This statement (v. 20) is thrown in a parenthesis and the Apostle's argument continues between verses 19 and 21 thus:—

"For the eager outlook of creation is ardently awaiting the revealing of the sons of God [the little flock, the elect]; in hope that even creation itself shall be freed from the bondage of corruption [death] into the glorious freedom [from death, corruption] of the children of God."

God *permitted* mankind to be thus subjected through one man's disobedience, because he had planned the redemption of all from it. The hopes of the world, that *somehow* there would be a future life, were always vague, but their hopes will be much more than realized in the abundant offer and opportunities of *attaining life*, which will be brought within their reach when the manifestation of God's Kingdom takes place.

What shall we say then to these things? These features of God's plan demonstrate that God is not the author of sin, imperfection and wickedness, but a fountain of holiness and life, from which spring joy and blessing. They demonstrate that calamity, trouble, etc., are the proper, just and natural *results of sin* to which all the violators of God's laws are subject, and which he has been graciously tempering and overruling for the instruction of the wayward and sinful, and for the discipline of his chosen—the saints. They demonstrate that evil in no sense cures itself, and prove the cross of Christ to be the only remedy provided; and an all sufficient one which lays hold upon every one that was lost in Adam, granting every needful assistance to *enable* them to come to fullest freedom from death—to a complete restitution to their former estate represented in God's perfect creation, Adam, the divine likeness in earthly nature—"very good."

In conclusion, we suggest another reading of the text placed at the head of this chapter.

FATALISM

A certain extreme and unreasonable view of God's foreordination leads many into errors such as we endeavor to correct above. Those who *fix* themselves in the belief that *God causes everything*, can scarcely get rid of this and a thousand other errors now lying as snares in the pathway of the saints. Upon their false premise they build false conclusions and theories. If God *foreordains* everything, then it would be necessary to say that he fóreordained or *compelled* Adam's sin and every other sin, as well as every good deed since. This would not only remove all credit for well doing from man's efforts, but also all responsibility from evil doers. God would in that case have the credit of any good there is, and the responsibility for all the evil, (moral evil, wickedness, as well as physical evil, suffering) and man would be merely a figure, a puppet, a machine.

In such a view how absurd, deceptive and sinful it would be for God, in sentencing Adam, to say, Inasmuch as *thou hast done*, etc. In such a view how absurd and misleading for the Lord and the Apostles to urge the people to *do* certain things, and *not to do* others. In such a view life's opportunities are a mockery, for if it is all settled beforehand, there is *no opportunity* for us to change or guide our own affairs, or affect our own interests either present or future. In such a view every thought of rewards or punishments is unjust; for wherein is the justice of *rewarding* a man for doing that which he could not avoid doing, or where the justice of punishing man at all for that for which he was in no sense responsible?

But such a view of God's foreknowledge is utterly wrong; it is opposed by reason and common sense as well as by the Bible. "Known unto God are all *his works* from the foundation of the world." His plan is complete in all its parts, and his wisdom and power are such that even though he grants us liberty, freedom of will to do as we please within certain broad limits, yet his wisdom and power being so superior, he can anticipate, counteract and overrule the various affairs of life to work together for good to his saints, and in the outcome to accomplish *what* he had planned. Such a view of God's foreknowledge wisdom and power gives confidence and trust to those whose earnest desire and endeavor is to walk with God, lean on his promises, and render themselves living sacrifices in his service. But it gives no consolation to the careless, indifferent, slothful, foolish or overcharged servants.

TAKE NO THOUGHT FOR TOMORROW

"Take no thought for your life, what you shall eat; neither for the body, what ye shall put on."—Luke 12:22; Matt. 6:25-34.

This should not be understood as encouragement to carelessness or sloth. The Lord does not mean that we should go to bed without having, to the extent of our ability, taken thought and made preparation for the morning meal, nor that we should expect clothes to grow upon our backs as feathers do upon sparrows or adornment upon lilies. Other exhortations from the divine Word quite contradict such an interpretation. Is it not written that we should be "Not slothful in business?" and again, "Let him labor, working with his hands, that he may have to give?" and again that we should "Provide things" (Rom. 12:11-17)? and again, that he that provideth not, denies the Christian faith (1 Tim. 5:8)? And did not our Lord reprove the idlers in the vineyard parable, and does he not call the slothful servant wicked, in the parables of the pounds and talents? and did he not hold up to scorn the *thoughtless* builder who began a tower without taking thought whether he could finish it? All these things, as well as the Creator's method of having a plan and working all things towards its accomplishment, forbid that we should understand our Lord to enjoin upon his followers carelessness, thoughtlessness, improvidence, or anything akin to these.

What, then, does the Lord mean? He means that we should not be anxious in the sense of being fretted and worried about food or clothing. To be so corroded with care for these earthly things would dwarf our spiritual growth, and prevent our interest in, and labor for, the promised kingdom. He would have us absorbed in heavenly things; in obtaining, and using, and giving out to others, spiritual food—truth—and in keeping our wedding garment of Christ's righteousness unspotted from the world, and in daily inworking upon it the embroidery of good works and self-sacrifices. (Psa. 45:14.) And to do this—to make this our chief work, he sees that we must be freed from *distress* of mind with reference to earthly things.

First, we should be free from that pride of life, that worldly spirit, which leads on so many to a love of money, fashion, costly apparel, and show, which as a great maelstrom swallows up the time, energy, and love, consecrated to the Lord and the truth. And through the apostle, he tells us that having [needful] food and clothing, we should be content (1 Tim. 6:9), and not seek to compete with the world in a race for the luxuries of the present time, but use that time and energy in the service to which we consecrated it. Secondly, should the Lord see fit to permit us to come down close, to the want of even the merest necessities—if, in spite of our diligence in business, and prudence, and economy, we should find the cellar and the purse growing empty, and the cupboard bare, we should not be as others—as the world, but should remember that our Father *knoweth* that we have need of the necessities, and that it is a part of his promise that bread and water shall be SURE to us. And with this confidence, we should be ready to share our last loaf or last dollar with any more needy than we. The Lord will provide! He may by this means teach us the lesson of trust, or correct us if we were being overcharged with the cares of this life, in an attempt to race with the world for present luxuries and earthly wealth. Yet without doubting his power, we should not expect the Lord to send us the wheat, or flour, or ready-baked bread, any more than we should expect him to put food into our stomachs already masticated. That we may learn to walk by faith, and not by sight and signs and wonders, our Father usually supplies our necessities as he does those of the sparrow which our Lord used as an illustration—namely, in a natural way, as a reward of industry.

Many, however, who know nothing of real, actual want of life's necessities, are much exercised by the loss of luxuries when adversity comes. These they should never have set their

hearts upon, and in most instances wealth and luxury are snares which entrap and consume the spirit of love and service toward the Master. As he said, "How *hardly* [with what difficulty, and how rarely] shall they that have riches enter the kingdom of God." (Mark 10:23.) We should remember that luxuries were never guaranteed to us, and if we are parted from them, our only regret should be if the means did not go to forward the truth and honor of our Lord. Our consolation and rest and trust should be in the fact, that "we *know* that all things work together for good to them that love God, to them who are the called according to his purpose," and who are striving to make their calling and election to the Kingdom sure.—Rom. 8:28; 2 Pet. 1:10.

PROVIDING FOR OUR CHILDREN

But another phase of this subject presents itself. What thought would the Lord have his consecrated ones take for their children? To what extent should they use or appropriate his money, time, etc., to their children?

We answer, that as God's stewards we are authorized to use our Bible-guided judgments upon this as upon other exercises of our stewardship. We are given a natural special supervision over those whom in God's providence we have brought into existence. God would have us consider our children and deal with them as under his care; and our influence over them was part of our "all" consecrated to him. He tells us that he would have us "*provide*" for their necessities which thus come in as part of our own necessities. As with ourselves their clothing should be neat, comfortable and becoming "*decent*" but not "*costly*" (1 Tim. 2:9). And though youth need not always be arrayed in somber shades, we should ever remember to use economy both of time and means in this matter as in all others, lest we waste the Lord's substance and injure our children as well. Children are often injured by overdressing and adornment, making them the subjects of flattery, and cultivating in them a spirit of pride and selfishness, and creating the unchristian class distinction of society even in childhood. The proper and best provision for our children's future, is a sensible education which should embrace at least the common school branches, as well as the practical lessons of life, whether trade or housekeeping or business. It is our duty to fit them to do something as well as to know something in life. And what is not learned in early life, is learned in later years, if at all, at great cost to themselves and others.

If our stewardship includes money or property, may we set aside a portion of this for the use of our children in the future by will or otherwise? This is a delicate question to answer for another. To his own Master every steward must make his report of his use of the things committed to his trust. We suggest, however, that in the case of maimed, sickly or young children or aged, infirm, indigent parents, duty and privilege would seem more clearly defined, and aside from very pressing necessities for the money in the Lord's special spiritual work, the future, as the present of these, might be understood as being part of our responsibility in the Lord's sight.

Yet, should our cool judgment ever dictate that our trust funds should all be spent in the present, we should not hesitate to trust our dear ones with ourselves, to our Father's care. The writer's observation agrees with that of the prophet who said, I have never seen the righteous *forsaken* nor his seed *begging* bread. And this must be the comfort also of those whose trusts do not include wealth. We can as fully trust our Father's care over our helpless little ones, and his provision for them, as for ourselves. Therefore, take not anxious thought for the morrow, worry and sweat not as the world to amass wealth for the future, but give all the surplus of your time and energy over and above that spent in providing things *needful*, in the accumulating of the heavenly riches, in filling yourself and others with the riches of heavenly favors, that you may abound [be rich] more and more in the knowledge of the Lord, in wisdom and love and joy and peace and in every good word and work. Be *careful* [worried, harassed and overcharged] for nothing [on no account]: the Lord is present, and whatever may be the present, the future of the faithful is glorious, and of the world blessed.

"His providence is kind and large,
Both man and beast His bounties share;
The whole creation is His charge,
But saints are His peculiar care."

TREASURES EARTHLY AND HEAVENLY

"Lay not up for yourselves treasures upon earth. . . . but lay up for yourselves treasures in heaven."—Matt. 6:19-20.

The call which the consecrated have answered is a "heavenly calling"; the prize for which the Christian Church runs is a heavenly prize. Because our hearts will be (and our time and talents too) where our treasure is, therefore, we should be on our guard lest earthly treasures draw our hearts from the heavenly prize. A treasure may be of any sort—money, children, wife, flowers, birds, horses, cattle, or self, or business—anything. That which fills the largest place in our hearts is our treasure. As our hearts are "deceitful" we cannot always take what they say relative to this subject, and each should judge his own heart and decide what it treasures the most. To aid in such examination, we suggest that, *that* is its treasure upon which the mind and affections dwell most pleasurably, and though broken off or interrupted by business or sorrow, the heart returns as naturally to its *treasure* as the compass needle to the pole. The heart's treasure is that for which we would and do make the *greatest* sacrifices of time, strength, convenience, etc. It is of our heart's treasure that we always most desire to speak to those we love, and to the defense of which we quickly come when we see it assailed, and in whose defense we would most quickly spend all—even life itself.

The honors and privileges of our calling to be "the Bride, the Lamb's wife," and joint heir with him of the heavenly kingdom, should make that the supreme treasure of every heart in which it is appreciated. In comparison with that, every other treasure should seem, as it really is, insignificant. The heart should continually gravitate toward this as its center or treasure; and though flowers and birds and children and wife and parents be treasured and highly esteemed and dearly loved, yet all of these combined should not be as precious to us as the heavenly prize upon which our hearts have centered.

To have this heavenly treasure will not prevent love for others, in proportion as they are good and pure; but it would always hold them in abeyance, so that if a clash of interests should come, and it should become a question of holding the affection of any or all of these, at the sacrifice of the Lord's approval we should be ready to decide for the Lord at once, without delay or hesitation; and we should see to it that our loyalty to the Lord is ever ready for this test; for he not only calls us to the honor of being his bride and joint heir, but he tells us he will test the faithfulness of our professions, and that he that loveth him not more than houses, lands, and all else, and whose love will not stand the test of fiery trial, is not worthy of him (Matt. 10:37-38), and that they who are ashamed of him and his word now, he will not own by and by. And who can say this is an unreasonable test, when the honor of the position is considered.

In proportion as we are faithful to our consecration in rendering our sacrifices, denying self and following the Master's steps, we come to realize the heavenly treasure more and more clearly, and our hearts are set more and more upon it. On the contrary the more we handle and spend time and attention upon earthly things, the more they get to fill our hearts and so would crowd out the heavenly. "Set your affection on things above." Where your treasure is your heart will be, and what you sacrifice most for, *becomes* your treasure. That which costs us most and which we give most for, we love most, and thus it is proved to be our treasure.

Those who hope to gain the heavenly prize would do well to consider frequently and with care what difference these hopes have made upon their plans and aims in this life. There should be a marked difference not only in our feelings, but also in our actual plans and interests. It is very easy to lightly say and think, "O, yes, I love the truth and the Lord's cause better than anything else"; but lest our hearts deceive us, we should not hesitate to put them to the test—to measure and weigh our devotedness to God by our daily sacrifices. Those who thus frequently sit in judgment upon their own case do not so often need to be corrected of the Lord; "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord."—1 Cor. 11:31, 32.

It may be a painful thing, sometimes, to apply the test thoroughly; but as we consider the eternal and valued interests which are conditioned on our present faithfulness, we should not shrink from the task. The Lord will not be deceived, nor take for his joint-heir one whose heart is divided. "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10:34-39.

WHO SHALL BE GREATEST?

"There arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me. And whosoever receiveth me, the same is great."—Luke 9:48.

Selfish aspirations to supremacy are not in harmony with the will of God; they do not come from a right and proper exercise of mind; and consequently they form no part of any perfect character. "Godliness," says the Apostle, "with contentment is great gain." (1 Tim. 6:6.) And said Jesus, "Whosoever shall exalt himself, shall be abased, and he that shall humble himself shall be exalted." (Matt. 23:12.) We have no intimation that either Jesus, or any of the angels that kept their first estate, ever aspired to anything beyond that sphere to which divine wisdom had appointed them. It was because of such unlawful aspiration to position and power to which he was never invited, that Satan fell; and it was to such ambition that he tempted Eve, saying, "God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods." Gen. 3:5.

The example of Jesus was a perfect illustration of the Father's pleasure, in that he was obedient to the extent of humbling himself; first to become a man, a nature much lower than his former nature, and then when a man, to become obedient unto death, even the death of the cross. And because of this obedience, proved by his extreme humiliation, God hath now highly exalted him. (Phil. 2:6-9.) It would be the very height of presumption on the part of any human being, as it was on the part of Satan, to aspire to the divine nature if he were not invited to that position by God himself; and the Scriptures, when referring to the future high exaltation of the Church, make a special note of the fact that they were all "called, and chosen, and faithful" to the conditions of the call (Rev. 17:14); and consequently their aspiration was not an unlawful one, but a grateful acceptance of the grandest favor of God, giving evidence of their full faith in the divine promise, and being obedient to the divinely appointed conditions.

The love which God will have to prevail among all his creatures of every name and order, is also illustrated in the fact that through his plan, any exaltation of some of his creatures above others is for the greater advantage and blessing of others. This principle in the divine economy was expressed by Jesus, when he said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22:26, 27.) This should not only be considered a warning to the individual seeking perferment in the Church, but also as an instruction to the Church to accept as its honored servants, only such as he describes; and furthermore, it expresses the will of God, and shows us which members of the "body" God will use in serving the body with meat in due season.

To aspire to advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God's plan, which is love—a love that places a neighbor on an equality with self, and which only desires advancement for the grandly benevolent purpose of increased ability to serve others.

But notwithstanding the plain teachings of the Scriptures on this subject, these selfish aspirations have been a stumbling stone to very many of God's children. And even those fully consecrated to God need to watch constantly lest they fall under this temptation to selfishness. If we would be pleasing to God, we must have the spirit of a little child with regard to others, and an unselfish, guileless spirit, full of love and without hyprocrisy.

If we engage in the Lord's work for any other purpose, or with any other motives than those of the purest benevolence, we may or may not receive the reward sought, we must run the risk; but we will never receive the sure reward of the faithful overcomers. Those who aspire to the promised favor of the divine nature, should think much of the joy set before them of participating with their Lord in the grand work of restoring all things, of bringing speedily to the groaning creation life, and health, and happiness, and every blessing which a perfect heart can crave. And not only so, but of carrying the glorious work of blessing to all things in heaven, as well as in earth. This is our future mission, and the extent to which we enter into the spirit of our future mission, and thereby prove our worthiness of that honor, is measurable by our present efforts to prosecute the work to the extent of our present ability. Thus our Father measures us, and thus we should measure ourselves if we would know how we stand in his estimation.

MRS. C. T. R.

"NOT ALL OF DEATH TO DIE"

"Fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

"God created man in his own image, in the image of God created he him: male and female created he them," and he blessed them and gave them the dominion of the teeming earth (Gen. 1:27-31). Thus the crowning work of creation was completed and given the Lordship over "all the works of his hands." This *likeness* of himself—a little lower (only) than the angels—was crowned by his Maker with glory and honor (Psa. 8). And when God rested from his work and surveyed all that he had done, he saw that all was "very good."

It is a fundamental law of God's universe governing all his creatures that, "The soul [being] that sinneth it shall die." He will not supply life to any creature that will not live in harmony with his righteouss laws. When Adam disobeyed he therefore fell into this condemnation (Gen. 3:19), and in him the race was doomed to extinction (Rom. 5:12), the sentence being (not to die merely, and after a period to live again, but to remain *dead), eternal* death.

Thus by this one act of disobedience the whole benevolent design of God seemed to be frustrated. But known unto God are all his works. He knew what man without experience would do before he formed him (Jer. 1:5), and full provision for this failure of the creature had been made. A "Lamb" had been slain in the counsel of God before the foundations of the earth were laid (John 1:36; Rev. 13:8), and it had been arranged that by another *man* should come a new supply of life to the perishing race. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21, 22). The fearful cost had all been counted (Luke 14:28) ere it was decided, "Let us make man." Thus in God's comprehensive plan all live; "For all live unto God" (Luke 20:38), in view of this new source of life which will in due time reach and restore all (Acts 3:21). And because of this determination in the mind of God and *the provision made thereto* (the ransom) there will be a "resurrection from the dead" (Acts 4:2). This plan, more or less darkly expressed, formed the basis of faith for all who were accepted of God in former ages. By their "faith in God" (Mark 11:22) "this mountain was removed," and it was not to them an incredible thing that God should raise the dead (Acts 26:8). This fixed faith that all live unto God sustained the overcomers of the Jewish age (Heb. 11), who, though they died without receiving the promises, yet saw them afar off, and were persuaded of and embraced them because they believed them (not because believing them would make them true, as some teach today).

To this gospel "which shall be to all people" (Luke 2:6), another measure was added during the Gospel Age—a "great salvation, which at the first began to be spoken by the Lord" (Heb. 2:3); an exceedingly precious favor not before made known (Col. 1:26). By the terms of this gospel, all who by faith lay hold upon this new source of life are reckoned of God as already partakers of it, and as having passed from the dying condition of the old, and as receiving of the "fatness" of the new (Rom. 11:17) sources of life.

While their condition is but a reckoned one (that they may have access to the gospel which began with our Lord—Rom. 12:1), and they are still going into the tomb, yet at the time appointed their vitality (which by fellowship with Christ in sacrifice has become hid with Christ in God's design—Col. 3:3), will reanimate them, because they (with the world) live in the memory and plan of God, having had the new supply accounted to them through the redemption.

These shall not "see death" (John 8:51). They are "asleep" and have not "perished" (1 Cor. 15:18). They have escaped from the condemnation and will be fully released (Rom. 5:18 and 8:1), at once when their head assumes control. If any "fall away" after having the full benefits of this great favor (such are few in number, we hope and believe), they "see death." As they reach the tomb they "perish," because it is "impossible to renew them again" (Heb. 6:4-6). They are not "asleep," but have fallen again into the original condemnation for their own (not Adam's) transgression, and are blotted from the memory of God as though they had never been.

In harmony with the symbolic framing of the text, these had been "delivered from the [original] power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13). "Translated that they should not see death" (Heb. 11:5) into the new Jerusalem, but through willful rejection of the favor, shall be themselves "cast into Gehenna"—not in their "graves"

—(they are no longer reckoned "asleep" with a future hope of awakening), but being denied burial, are "destroyed" (not preserved) in the "Valley of Hinnom" (on the south and west of Jerusalem) here in text translated "hell" from the Greek spelling "Gehenna"—the figure of second death, and "lake of fire" of John's vision. (Rev. 20:14).

Thus not only the body of willful sinners perishes, but the soul (being) is forever blotted out of existence, having no hope of a resurrection. Yea, I say unto you, fear him who is able to do this.

H. L. GILLIS.

A DANGEROUS RULE

Says a contemporary:—"Accept the truth as it is set forth in the Bible as a whole, and let isolated passages wait to be reconciled to this truth, until further study, experience and light from heaven. There are a number of doctrines which I firmly hold to the joy and rejoicing of my heart, because I believe that the Bible as a whole fully supports them, and yet there are some passages that I cannot satisfactorily to myself harmonize with those doctrines. I do not think it is possible to lay too much emphasis on this point. Draw your conclusions from a consideration of the teachings of the entire Word upon any given subject, and then *hold to these* CONCLUSIONS, *notwithstanding* your inability to harmonize single passages therewith."

This is a common and dangerous rule; so common that it scarcely needs an advocate, yet so dangerous that few public teachers would dare advocate it. Briefly stated, it is, select a theory for yourself regarding the general teaching of the Bible and "*firmly hold*" on to it. If any meet you with a passage of Scripture contradicting your theory, still *hold firmly* to your theory with joy and rejoicing of heart, and tell them their quotations are "isolated passages." This is the very course pursued for centuries by all the various religious sects, and it has kept them separate—each member rejoicing in, and holding firmly to the theory of presumed Bible doctrine which circumstances and education have led him to regard as the "general teaching of the Bible." And thus each withstands the truth; and growth is impossible by reason of the common defense: "You quote only an isolated passage."

The Bible, when rightly understood is one harmonious whole, and in proportion as these "isolated passages" are ignored, the theory built is sure to be erroneous; hence the danger of the rule quoted above. And the more closely such a rule is followed, the more surely will error be firmly held and truth firmly rejected and ignored. If this common dangerous rule were not followed, many false and pernicious theories would fall. The special effort of the journal referred to, seems to be to overthrow faith in the Bible doctrine of the ransom. It claims that God IN JUSTICE OWES mankind a restitution, and hence that we were not bought, redeemed, with a price, even the precious blood of Christ, notwithstanding the statements of Paul and Peter (1 Cor. 6:20; 1 Pet. 1:19). It holds to an opposite view, "with joy and rejoicing of heart." It claims that Jesus did not give himself a *ransom* [*antilutron*, a corresponding price] for all (1 Tim. 2:6), and that he was not a propitiation [*hilasmos*, satisfaction] for our sins. (1 John 2:2.) Its readers have probably been asking how these and a hundred more of the most pointed passages in the Scriptures, including the sacrifices typical and real, can be explained away. These our contemporary frankly acknowledges it cannot explain away, but would have its readers ignore as "isolated passages," and accept its claim of being supported by the Bible as a whole.

"The Bible as a whole," and "the general teaching of the Bible," are very common expressions among many whose theories are very far from "the general teaching of the Bible as a whole." The Bible as a whole, never teaches that which any portion of it contradicts. The general teaching of the Bible on any subject, can only be obtained by a careful comparison of all that is written concerning it. And we should never conclude that we have the truth on any subject of divine revelation, so long as there is a single passage that contradicts, or is out of harmony with what we conceive to be the general teaching. The perfect harmony of every statement of Scripture with reference to any subject is the only proof of the correctness of our interpretation.

And while our contemporary deems this error of ignoring any passages of Scripture which contradict or oppose its theories, as a principle of primary importance, and thinks it cannot lay too much stress upon it, we would warn the children of God to beware of any such counsel. It is the snare of the adversary which will lead any who are so listless and careless as to be drawn into it, away from the truth, and possibly to entire shipwreck of faith. Guided by this false principle, the journal referred to has drifted away from the rock foundation of faith, the ransom. Upon no other principle than this pernicious error, upon which it lays special stress, can any other plan of salvation claim Scriptural support. This dangerous rule is followed, though not generally so boldly stated, by every journal that advocates salvation without a ransom.

If in all the Bible there is one doctrine more than any other which can be denominated the teaching of the Bible *as a whole*, it is the doctrine of a ransom for all—of a price paid by Jesus for us, on account of our sins, on account of, or through which, present access to God, and future blessings upon all depend. It is the scarlet thread running all through the Scriptures. It attests both the heinousness of sin, and the love of God in providing the way of salvation, as well as the love of Jesus Christ our Lord in carrying out the plan for our redemption and restoration to favor.

The sacrifices of forty centuries commanded and acknowledged of God as types of the true sin-offering, the words of Jesus himself, the fact of his death, and the many expressions and elaborate arguments in the writings of the Apostles, attest the fact that according to God's arrangement, "With out the shedding of blood" there could be "no remission of sins," no "reconciliation for iniquity," no "access to God," no "life"; hence no restitution. All these attest also, that not the blood of bulls and goats, nor the service of the typical priests, could "take away sin" and open up the way of life, but the blood, the life of Christ, *as* the "Lamb of God taketh away the sin of the world"; and that "He put away [our] sin by the sacrifice of himself."—Heb. 9:26; John 1:29; 1 Pet. 1:19.

Against this very general as well as very particular teaching of the Bible, not one solitary passage offers contradiction. Shall we ignore this testimony, and call these texts isolated passages, and accept and rejoice in any theory to the contrary?

We suggest a more correct and safe rule for the study of Bible doctrine, which is the very reverse of the one given by our contemporary, viz:—

Confess the ignorance of yourself and your friends regarding God's plans except as revealed by him in the Bible. Come to its study free from prejudice, ready to receive its teachings and to reason from its standpoint. Whatever theories may present themselves either from your own mind, or from others, prove all by a rigid examination in the light of every statement of Scripture bearing upon it; and while there are passages which you "cannot satisfactorily harmonize" DO NOT HOLD your theory very *firmly*.

There are picture puzzles made which will illustrate this principle. The block of wood bearing the picture is cut into all sorts of shapes, some of them much like others in size but all bearing different portions of the one picture. After these pieces are disarranged, the puzzle is to get each into its proper place again and thus produce again the original picture. Those who have tried it, know that the larger blocks bearing larger portions of the picture are most easily located, and if rigidly placed facilitate the placing of the smaller pieces very greatly; but if one of these larger pieces be misplaced, it produces utter confusion in the placing of the smaller pieces, and though none can feel *sure* that he has it worked out correctly until the last piece is fitted in place properly, his assurance must be in proportion as the harmony of the picture progresses and the number of unplaced pieces decreases.

So it is in the study of the Plan of God; it is given to us complete but dislocated in the Bible. The largest piece of all —the center to which all others must be matched and fitted is the doctrine of salvation through the ransom. To it all other features of the plan must be fitted *perfectly*, and our assurance and the firmness with which we hold to any theory regarding God's plan should be in proportion only as the unfitted portions diminish.

To put together a picture and leave out the center piece, hoping that when we had made a picture of our own of the smaller and less important and distinct pieces, we should be able perhaps to have it complete without the main center piece, would be to follow the rule our contemporary suggests. You might make a sort of picture thus, but it would give but a distorted and imperfect view at best. The grandeur and perfection and strength of the complete and finished view can only be had when all the parts are harmoniously fitted to the grand central truth of redemption through a ransom—a corresponding price.

Let each bear in mind that the Bible as a whole does not teach that which any portion of it contradicts. Hence we denominate a dangerous rule the one first given, though the editor of that journal professes to seek in *this way* for the Spirit of the Word.

NOT IN VAIN

"Now thanks be to that God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place; because we are a sweet odor of Christ to God, among those who are perishing: To these indeed an odor of death to death, and to those an odor of life to life. And for these things who is qualified? For we are not like the many trafficking the Word of God, but really from sincerity, and as from God, in the presence of God, we speak concerning Christ."—2 Cor. 2:14, 17.—*Diaglott.*

One advantage which the Christian toiler has over every other worker, is the full assurance that his labor shall not be in vain. And in proportion as he has faith in the promise of God, his service will be a joyful one, notwithstanding many things otherwise calculated to discourage. How truly may the consecrated child of God enter into the spirit of the Apostle's thanksgiving. Thanks be to God who always leads us forth to triumph, and who diffuses by us the fragrance of the knowledge of him in every place.

Like Paul it is our privilege to go with Christ outside the camp bearing his reproach. In the harvest field the Lord has appointed to every one of the anointed body a place, and showed that not even the humblest is excluded, and that the one, or two, or many talents may all be employed. Other saints have labored faithfully in the past, sowing the precious seed which we are now privileged to help in harvesting, and ere long the faithful sower and the faithful reaper shall rejoice together.—John 4:36.

But some may question, In what sense are we always led forth to triumph? We answer, In the same sense that Paul was so led. His message was not always received and appreciated, but whether received or rejected of men, he triumphed in the fact that his labor and sacrifices were a sweet savor to God in any case, whether they resulted favorably or unfavorably to those who heard. Paul's service was rendered heartily, as unto the Lord; and while his love for others made him intensely anxious that they should receive the full benefit of his service, he was not disheartened or tempted to give up the work, when the desired results failed to follow. It was his privilege to rejoice even then in his Master's approval, for he worked with an eye single to his glory.

The results of the preachings of Paul and the other apostles were not always favorable to the individuals who heard. Some rejected the whole message and would not hear it. Others would hear or receive only a part of it; and it seems that some even, after having received the truth and for a time walked accordingly, afterward became apostates and "enemies of the cross of Christ," not only turning their talents and energies away from the truth, but against the truth, and endeavoring to subvert the faith of others.

But notwithstanding these exceptions, which charity bids us hope were few, there were two general classes reached by Paul and every other true ambassador mentioned in this text. To the one class the message is "glad tidings," a sweet odor, a message of life giving hope of life. To the other class it was a reproof, a warning, unpleasant in that it condemned them, declared their lives to be out of harmony with the will of God, and showed that those which do such things, and take pleasure in them, are *unworthy of life,* worthy of death.

To these then the message had an unsavory odor; it was a death message and held out no hopes of life to such, but warned them that death was the legitimate consequence of their present course.

Thus our Lord fortold that it should be (John 16:8); that when the spirit of truth would come [upon the church] it [operating through the church by precept and example] would reprove the world, convincing them of sin and righteousness and of a coming judgment—of sin [by showing their present life to be contrary to the will of God]; of righteousness [by showing them by word and example what right is—what the will of God is]; and of judgment to come [by informing them that though punishment does not always follow sin now, yet there will be a day, and age, in which every deed whether good or bad will have a just reward].

The fact that our message is not acceptable to them as a sweet odor, does not prove that it will never be so. They are now more or less blinded by a failure to rightly appreciate either good or evil, else they could see as we do, that they are perishing through entailed Adamic sin, and that the message we bring is good tidings of a way through Christ by which all may enter into life everlasting. Their rejection of our message does not cause them to perish; they already perished through Adam, and they merely in blindness reject, for the time, the only means of recovery.

The Apostle mentions the same class in a following chapter continuing his discourse. (2 Cor. 4:3, 4.) He there says that these who reject and do not receive the offer of life, are surely blinded by Satan; they do not see things in their true light. It is because they are blind and not that the message is not clear and favorable that the advantages of the message are not seen, but *hidden to them*—the lost, the unsaved. All were lost, but believers having heard and accepted, are reckoned as saved or recovered to life. These who reject are still in their former condition, still lost—unbenefitted by the favor as yet.

But thank God for the assurance that these whom our message does not now reach, and cannot now benefit or recover from their lost or perishing condition, will be brought under favorable conditions shortly, when the glorious Millennial reign is fully inaugurated. The "god" or "prince of this world" shall be bound and his chains of blinding error and misrepresentation shall be removed from the groaning creation, and he himself shall be bound with the great strong chain of truth, and he shall deceive the people no more during the glorious reign of Messiah.—Rev. 20:1-3.

Then the blind eyes shall be opened (Isa. 29:18); then the glory of the Lord and the righteousness of all his arrangements may be clearly seen and all flesh "shall see it" together. Then the same message, now an odor of death, and offensive to them because of their blindness, will be rightly seen. The knowledge of the Lord shall fill the whole earth, and all shall know him.

The conditions of the message as it relates to sin, and God's abhorence of it, and the fact that he will not grant life to willful sinners, etc., will still be the same; they cannot change; but the conditions of the sinner will change; his blindness will be removed, and he must then decide the question (obedience and life, or sin and death), which we are able to decide now.

But it is asked, What advantage then do believers of the Gospel age have over those now blind, who will see in the Millennium? We answer, Much every way. Think of the joy and peace which we have from believing, which the world can neither give nor take away; think of the fellowship with the Father, and with our Lord Jesus, and the realization that under his favor and care all things, good and bad, are working together for our ultimate good. And then, besides all this, remember that those only who believed during the acceptable time (See June TOWER, page 5), receive the high calling or invitation to become joint-sacrifices with Christ Jesus, and thus joint-heirs of his coming glory and kingdom, which is to bless and uplift those whom he redeemed.

But though we enjoy the service most when it results in finding those to whom the message is good tidings, and sweet odor, yet our service to the other and much larger class is profitable also. Sometimes a seed of truth is a long time in germinating; sometimes those to whom at first your message is not agreeable, an odor of condemnation and death only, recover from their blindness and become faithful servants and messengers of the truth long after your message. Others it restrains from more violent and outward evil, and your labor is thereby a blessing in some degree to the world. And even the individual, though he die blinded to the beauties of the message you sought to carry to him, will in the future doubtless be helped and benefitted by the remembrance of your words and example.

But nevertheless, whether we see much or little fruit of our labors, let us remember Paul's lesson above, that our labor cannot be in vain if it be acceptable to God as a sweet odor, as it surely is where done with an eye single to his service and glory.

THEY SHALL CAST YOU OUT

A number are waiting anxiously to learn the result of the trial of several brethren by their fellow-members in the "Disciples" or "Christian Church." The report was crowded out last month but we lay it before you now, as follows:—

Westmoreland, Va.

DEAR BROTHER RUSSELL:—

In my letter of June 1st, [See June TOWER], I made known the fact that a trouble had arisen in this section in the Disciples or Christian Church in respect to the promulgation of those precious truths which have been sealed and hid until the due time, now present, and as advocated by ZION'S WATCH TOWER, which we believe are in harmony with the word, plan and character of God, though out of harmony with the doctrines and theories of men. As the preachers mentioned, five in number, have come and gone, I feel it my duty as well as privilege to give you the result. I will venture only this criticism. They carried nothing with them of which they will ever boast and they left nothing behind them of which they will ever be proud.

After the sermon on Saturday night the Evangelist announced their mission in our midst. In our conversation he first tried to have us think of "that man Russell" as a fanatic, etc., but we have begun to see things in a different light. We conversed on various subjects, giving reasons for our faith, and for the rejection of former theories; he finally stated that no good could be accomplished by an argument, as we would reject his proof and call it figurative if it did not suit us. All arguments were cut short save that those five preachers met us in the church yard Sunday afternoon seemingly to entangle us in our speech by asking mixed and tangling questions, and demanding an answer, yes, or no. We all answered according to the questions and not with respect to their desire. Sunday morning he preached on "Christian Union our Plea," etc. Sunday night it was announced that the trouble existing in the church would be decided on the following night and that the decision would be final. On Monday night a 8 o'clock we had a sermon by the Evangelist from the text, "I shall be satisfied when I awake with Thy likeness." (Psa. 17:15.) He went on to show that death was not death, that is, man does not really die but only sleeps, referring to the cases of Lazarus, Jairus' daughter, etc., as proof, stating that we might call it figurative if we liked, but it was there. But he called no attention to the connection which might have shown that the language was figurative. After services the church was called to order and organized for business in the usual manner and the following resolutions were read and motioned to be adopted:—

Report of Committee selected to decide the trouble existing in Ephesus Church, June 27th, 1886.

"Inasmuch as certain views are held and advocated by those whom we have hitherto considered as one with us, which views we hold are speculative, unreasonable and unscriptural, and do but engender strife and produce no good result, and inasmuch as the Disciples of Christ have a right to Ephesus Church and premises, and do hereby forbid for the above reasons, the public expression and propagation of said opinions—therefore, be it

Resolved, by us the Committee selected, that those holding such views be required to cease from expressing themselves upon such views. And should they not agree to this, that they here make known their intention, and publicly withdraw themselves from Disciples worshipping at Ephesus, giving their names, and the Secretary of this meeting will note them, and the clerk of this church will strike them from the church register. And if they do not comply, we withdraw and are no longer responsible. Be it further

Resolved, that we deplore this sad occurrence and love these brethren in spite of their erroneous opinions, but to save the church and preserve the harmony, peace and prosperity of her membership, we feel this our bounden duty.

W. J. COCKE, *Evangelist and Chairman.*

We concur in the above,

E. A. COLE.
H. C. GARRISON,
JOHN PEED,
CHAS. BARKER.
Committee.

I having asked and obtained permission to speak, said: While I have not even leaned against a college wall that I might, perchance, draw some of the moisture out of its brick, yet in my humble opinion the true meaning of these resolutions would be more plainly expressed in these, though fewer words, viz.: "Notwithstanding the Disciples regard the holy Scriptures of both testaments as their *only creed*, Be it

Resolved, That hereafter no person holding membership in the church at Ephesus, shall search those Scriptures in order to learn that he may teach to his fellow man, any truth which was not seen and advocated by Alexander Campbell in his day."

When you vote on the resolutions, think of their meaning: if you reject them we will stay with you; if you adopt them you will drive from your midst every Christian who has in his heart a proper reverence for the Word of God, and love for his fellow man. You will not drive us from the Word of God, nor from the Christian Church, but from your midst, into the pure, free air of heaven. In that pure air, on this free American soil, we *will still* search those Scriptures and speak of their truths.

We were ruled out of order. As none favoring our views were allowed to vote, they were adopted without a dissenting voice. Four of us complied by asking that our names be erased, stating that they were no longer responsible for our teaching, nor we for their actions; that we must obey God rather than man. There are more to follow when convenient, who are not silent. A true idea of the confusion and trouble can more fairly be stated in the words of our opponents. After they had proceeded to select the committee, etc., his attention being called to the fact, the president stated that in the confusion of the hour they had forgotten a most important part of the programme, viz., to engage in prayer. Further on the evangelist said: "I have never been in such a trouble before, and we pray God we never will be again; it has been forced on us and we have tried to settle it the best we could."

We understand the plan of the chief reaper to be first, to bind the tares, next, to gather the wheat.

"Let fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessing on your head."

If you see anything in the above that would be of any interest, you can use it as you think proper. These things were not done in a corner, there being no less than 300 persons present, and we are under no obligations to keep them secret. Your brief outlines and advice were sufficient and of great value, though we could not get those preachers to attack them in any form, and we thank you for them.

Your brother in the harvest work,

H. C. REAMY.

REMARKS BY THE EDITOR

This is not what might have been expected of the "Disciples," who claim to be the most unsectarian denomination, whose creed is "*the Bible only.*" Other denominations making no claim to the Bible as the test of fellowship, would have tried their dissenting brethren by their creed and their regular church court, and would have cast them out without needing to violate justice, since all assenting to such creeds are subject to their conditions; indeed they *should not attempt to stay* in an organization with whose fundamental faith and regulations they are no longer in harmony.

However we see in this the tendency of this harvest truth—to separate. The tares are bound up and separated, while the true wheat stand fast in the liberty wherewith Christ hath made them free. Compare Matt. 13:30 and Isa. 28:21, 22.

Thus the elect from the four winds of heaven are being "gathered together" into harmony, into the light, into the truth, "out of Babylon," but not "out of his [Christ's] kingdom." By coming out of Babylon in harmony with the command, they are but proving themselves *overcomers* of the "Beast and his image," etc., (Rev. 20:4) and thereby are confirming or *making sure* their calling and election to that kingdom and class. Others, on the contrary, being tested by the truth, are found to be its adversaries, and thus proved to be unworthy of the position to which all were called—unworthy of the kingdom. They are gathered *out of it*—separated from the class the Lord recognizes, and bound tightly by their own prejudices, in which condition they will be in the "fire" of trouble coming upon such in this "day of wrath" and "trouble."

Stand fast, dear brethren; maintain a good record as soldiers of the cross and followers of the Lamb. The Captain assures us that we shall conquer *through death in his service;* that the "crown of life" is laid up for overcomers. "Let no man *take* thy *crown*."—Rev. 3:11.

THE CANARY AND THE SPARROW

"A story is told of a gentleman who had a beautiful singing canary. A friend wanted to try if he could teach his sparrows to sing by keeping the canary with them. He borrowed it, and placed it in the cage with his sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back; but still it would not sing. It then occurred to him to put it beside another canary, which sang well. This had the desired effect, and, regaining the old note, it sang as beautifully as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldlings, and consequently they not only do not teach the world to sing their happy, glorious note of praise, but they cannot sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for such is to go back again into the more genial society of happy, rejoicing Christian saints, among whom they will soon learn to sing the glorious notes of praise again, making melody in their hearts."

VIEW FROM THE TOWER

Earthquakes of a physical character in Europe and America during the past two weeks have excited almost as much interest as the social earthquakes [the shakings by Anarchists, etc.] did a few months ago.

Since the subject of earthquakes was of sufficient importance for our great Teacher to specially mention, they are worthy of our notice also. Our Master, in referring to them, did not attempt by so doing, to arouse the fears of his holy followers, but on the contrary said, "Take care that ye be not alarmed, for these things must occur." "Nation will rise against nation and kingdom against kingdom, and there will be in various places famines and earthquakes. Yet these are only a beginning of sorrows."—Matt. 24:6-8. Diaglott.

Famines and earthquakes have in all ages given evidence that not only man but his home—the earth—is under the curse. And not only does mankind groan and travail in pain together until now, waiting for the new dispensation, but the earth also groans and quakes and travails to be delivered into the full and perfect Edenic condition, in which it will be a fit home for the restored, perfected race.

Our Lord well knew that these quakings of the earth, both physical and social, had been before his first advent, and that they would be frequent during the entire period between the first and second advents, and yet he mentions them among the notable things to be experienced in the transition period from the Gospel to the Millennial age: and so too with famines and pestilences. It seems evident, then, that our Lord's reference is not to the common run of such calamities, but to some special and wonderful events. This is clearly marked by the account of this same discourse given by Luke; he gives some items not mentioned by Matthew and Mark. Luke (21:10-12) records it thus: "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in different places, and famines, and pestilences, and frightful sights, and great signs shall there be from heaven. But *before* all these they shall lay their hands on you and persecute you."

It certainly was not before *a* great earthquake that the Church began to suffer persecution, for a few days after Jesus uttered these words there was an earthquake (the day he died) and there was another when he arose. (Matt. 27:51-54 and 28:2.) We think the proper inference then is, that in connection with the quakings of society, the overturning of kingdoms (mountains in symbol) in this great "Day of Jehovah," into which we have already entered, we may expect wars, pestilences, earthquakes, and famines, not as usual, not as heretofore, but to an extent never before known in earth's history. All these things together combine to make "a time of trouble such as never was since there was a nation even to that same time," "no, nor [thank God] ever shall be." (Dan. 12:1; Matt. 24:21.) And as for the earthquakes and famines, severe and wonderful as they will evidently be, the Master tells us, "These are [only] the beginning of sorrow," the *start* of troubles much more intense.

We can readily imagine the effect of these "beginnings of sorrows" upon the people. Should famines no worse than have been known in the past, occur now, the people, used to bountiful harvests and great extravagance, would feel it terribly to die by tens of thousands for the lack of the simplest food. And with the present mixture of intelligence with ignorance, among the masses, is it not surmisable that the famines would be charged in some way to Capital—to speculation, etc., by those whose store of learning is "a dangerous thing?" The tendency would be toward bread riots, class legislation, anarchy, and other falsely-supposed remedies and preventives, thus producing the social earthquakes and tidal waves.

Were earthquakes to occur in our day no more terrible than in the past, sixty thousand people might perish in six minutes as in the Lisbon earthquake, and the result would be to make Infidels and Atheists by thousands among men. More free to think for themselves than in the past, more conversant with facts and less superstitious, and lacking information as to why evil was permitted, or misinformed regarding it, by the creeds and teachers of the nominal Church of today, and unable to see that these things are part of the one grand, stupendous plan for human restitution and everlasting happiness, of which the cross of Christ is the centre, many, very many, would doubtless conclude that there is no God and no hereafter, that nature is the only God, and evolution the only process of creation, etc. And being thus freed from the moral restraints and fears which now hold in check so many evil doers, the world will be ripe indeed for a time of world-wide trouble, of anarchy and crime, to which past ages furnish no parallel—slightly illustrated during the "Reign of Terror" in France.

And seeing that God hath appointed this "day of vengeance" in which to permit human effort to work itself out and prove its own inefficiency, and to demonstrate to them the necessity and wisdom of his laws and plans, what wonder if God has reserved many of the great changes of nature, with their attendant sorrows, for that same day of trouble, in which the increasing light of truth, instead of leading men to repentance and a recognition of the Lord, are because of hardness of heart leading to vain philosophies and self-conceit, which only a full course of discipline and an utter failure of those philosophies will make tractable preparing the way for the Kingdom of God.

We may be sure that *great* changes must take place in the climates and soils of the earth, before it will be "prepared," as was the garden of Eden to be a fit home for perfect man. Cyclones, earthquakes, thunderbolts, and alternations of drouth and deluge, and of blizzards of cold and simoons of heat, are indications of the imperfection of earth; for the causes are doubtless natural, and very rarely indeed can we see them to be special dispensations of Providence. That God has the entire scope of his plan in all its details measured exactly, we cannot doubt, after learning the plan of the ages; hence we may know that earth much reach its perfection as the garden home of man by the close of the Millennial Age—when man's trial being ended, it will be due time for all the willing and obedient to enjoy God's favor to the utmost, when "there shall be no more curse" either upon man or upon the earth for his sake. And if this be true, how appropriate that great physical, as well as moral changes, should occur in this harvest or transition period, "the day of preparation," that evil (catastrophy) may be ended, and that by streams breaking forth in the desert (Isa. 35:1, 2, 6), etc., the earth, like mankind her lord, may from a new plane go on gradually, progressively, to the fullest perfection in all respects, under the glorious reign of Messiah.

But amid all the troubles of this day, the saints should give ear to the Master's words, "See that ye be not troubled, for all these things *must come to pass.*" The physical convulsions are as needful and as proper as the moral and social upheavals, and in order that our faith might be well founded and unshaken, God has provided us the strong meat of truth in due season. From the advanced standpoint now attainable, we can see the grand outlines of God's plan, in which the "Day of Wrath" and its shaking are needful parts.

Thus advised, and leaning upon the strong arm of her Beloved the King, the little flock, the saints, the espoused Bride of the Lamb, may well be without the alarm and fear which will gradually become more and more general. Speaking for these members of the body of Christ, and concerning this very trouble, the Psalmist says:—

"God is our refuge and strength,
A very present help in trouble;
Therefore will not we fear
Though the earth be removed,
Though the mountains be carried
Into the midst of the sea,
Though the waters thereof roar and be troubled,
Though the mountains shake with the swellings thereof."—
Psa. 46:1-3.

This applies equally, whether the literal or symbolic or both, be understood as meant. We need not fear the revolutions and overturnings of governments at hand, for we are waiting for and expecting *thus* to see Messiah's heavenly rule introduced. We need not fear or be troubled at literal earthquakes, or death in any form, since we are only waiting to finish our course, and realize that "Blessed are the dead that die in the Lord *from henceforth.*"

Thus armed and prepared, we may be without fear or carefulness as regards *these* things, and give the more earnest heed to our mission as laborers in the harvesting of the church, and to our part in the battle of this great day—the defence of the truth, the defence of the cross.

Millennial Dawn.—The First Thousand is exhausted and we are now mailing from the Second Thousand. For terms see last page. Any who have paid for the book at any time and have not yet received it, should advise us at once. We have filled all back orders for which we have the full addresses.

EXTRACT FROM AN INTERESTING LETTER

Michigan, August 25, 1886.

DEAR BROTHER RUSSELL: I have just finished reading Millennial Dawn the second time, and although the subjects treated were not new to me, but had been studied and digested before, I am delighted with the book, and have experienced great pleasure and profit, and feel like a giant refreshed with new wine, better prepared and equipped for the conflict.

One feature of the book that escaped my notice before, is the wise arrangement of the subjects, and the mild and gentle language used in contrasting the truth with error. Although these truths set forth so clearly, may still be rejected by the so-called great teachers in the nominal church it appears to me it would be impossible for any to take offence. The book is a production well worthy of a Master in Israel, one whose eyes had been anointed with eye-salve. The book will be "meat in due season" to all who are true followers of Christ. I will be anxiously looking for the issue of Vol. II.

I feel deeply obliged to you for any word of advice, encouragement or reproof by letter or in the TOWER. Reproof no doubt is what I need the most, will receive it as from the Lord. Shall feel deeply thankful to you at all times.

All my sympathy is with you in your labor of love.

Yours in Christ, J. P.

A BRUISED REED

"Lord, thy wondering saints have told
Thy faithfulness from years of old;
Yea and amen, thy word shall be,
Though flame devoureth land and sea.
That changeless word my trust I make,
'A bruised reed he will not break.'

"When tempests sweep the noon-day sky
And bow the forests with a cry,
Though trembling in the rush I wait,
So weak, so lone, so desolate,
Sure shelter still this rock doth make,
'A bruised reed he will not break.'

"When in the midnight gloom I fear
The nameless terror prowling near,
Out of the night's immensity
This star of promise shines for me;
My refuge in this word I take,
'The bruised reed he will not break.'

"A bruised reed! a worthless thing,
With every light breeze shivering!
By earth forgotten or unknown,
Yet sheltered by a heavenly throne,
His promise all my trust I make—
'A bruised reed he will not break.'"

"GOD IS LOVE"

1 JOHN 4:16.

The Bible statement that God is love, and also its teaching that he is wise, just and almighty is very generally accepted by Christian people. Our ideas of the great Creator of the Universe admit of nothing short of perfection in each of these respects. But laying aside the Bible and its declarations as to God and his plans, what visible proofs have we of this character of love which the Bible ascribes to him.

Look about for a moment; creation everywhere speaks of God's power and wisdom. We look at distant worlds and note the harmony and beauty of the entire arrangement; "Day unto day uttereth speech, and night unto night showeth knowledge. There is no place nor language where their voice is not heard." (Psa. 19:2.) They all declare with united voice, The great Creator is infinitely wise and almighty. If we look at the mountains and oceans of earth, they repeat the story of God's wisdom and power. If we look at the insect and its wisdom and skill, or if we look at man, even in his fallen condition, we are forced to admit the wisdom and skill which have so perfectly adapted to their functions our various members; and thus again we are told of God's wisdom and power.

In regard to the justice of God, we have one awfully impressive illustration which should, as God designs, last us to all eternity; and not us only, but all his intelligent creatures. This illustration is found in mankind itself. The aches and pains and sorrows which are associated with the great enemy *death*, which as a great monster has been swallowing up the race for six thousand years, speak to us of God's justice; for we realize that we are sinners, and recognize the justice of his law which declares the just wages of sin to be *death*.

Hence, while groaning and travailing in pain together, and crying, O, wretched man that I am, who shall deliver me from this state of bondage to corruption, we recognize the justness of our penalty, that the law which condemns us is holy, and just, and good; that the fault is with us, and that "just and right is he." We wait for Jehovah's favor, hoping for *forgiveness*, hoping that he will *excuse* our sin and receive us back into fellowship. But after waiting over four thousand years, we see that God's justice was so great, so perfect, so unalterable, that even he, could not violate his own just law, but to clear the guilty he must provide a *ransom*—a corresponding price. Had not the justice of the Almighty been *equaled* by his wisdom in arrangement, sad and hopeless would man's case have been. But wisdom had foreseen and a Redeemer was provided, who gave himself a *ransom* for all, on account of which all shall go free.

Ah, yes; we have abundant proof of the completeness of God's justice as well as of his wisdom and power. But now let us look at the proofs of God's love. What are they? Think them over. Can you not think of any proofs of God's love? Surely those who claim that God is *all love*, and that his wisdom, power and justice are *small in comparison* to his love, should be able to give *many* proofs of it, many more than the few we have just given of his wisdom, power and justice. Will they not mention some of the proofs of God's love?

Ah, says some one, I will mention the proofs: the rain, the sunshine, the heat and the cooling breeze, life, health and strength, are proofs of the *love of God* to men.

Nay, my brother, you err there; these are not *proofs*. He sendeth his rain upon the just and upon the unjust, and causeth the sun to shine upon the evil and the good. Life, health and strength are not found in our groaning and dying race, unless we use the words in a modified and accommodated sense. And *then* we find these inapplicable as proofs of God's love; for the most healthy are oftenest the wicked, of whom it is declared: "God is angry with the wicked."—Psa. 7:11.

Then again, what should we say of these proofs when we consider that the sun shines too hotly sometimes, and men are overcome by the heat. Are they overcome by the love of God? When the rains fall in torrents and cause immense destruction of life and property, is that a *proof* of the love of God? Who will say that there are *proofs* of the love of God about us, visible and tangible to the sense of mankind as the evidences we have of his wisdom, justice and power? Day after day, year after year, century after century, cyclones, tempests, hurricanes and earthquakes manifest power, but speak not of God's love. Cholera, small pox, yellow fever, typhoid fever, scarlet fever, malaria, diphtheria, croup, consumption, dyspepsia, and a list too long to repeat, known to all by bitter experiences, weary watching and sad partings in death, surely these do not *prove* God's *love*.

Notice one thing dear reader: all of these things *do prove* that God is not so overbalanced in love, that he cannot permit justice to thoroughly scourge the race of condemned sinners. And in the scourgings his justice and power are manifested, though his love, and often his wisdom, are yet veiled. Nevertheless all are there. These things prove that God's love does not override and overthrow his justice, and surely blind must be the mind which sees in the dealings of God past and present, a God wholly love and devoid of justice. Lame indeed is the world's hope if it depends upon God's love to *overthrow* his just sentence against the race, and thus release from condemnation and death.

But again we ask, Is there no evidence of God's love—no proof? If so man's case is hopeless. Justice could never clear those whom it had condemned as unworthy of life. Nor could it grant them another trial as though its present sentence were unjust. Is there no *proof* to corroborate the Apostles' statement that "God is love?" Must we take it on blind faith, without a single proof?

Thank God, dear reader, there is *one proof* of God's love, and it is so grand as to be overwhelmingly convincing to him that hath an ear to hear. That proof is Jesus. The fact that God sent his only begotten Son, that at so great a price God "redeemed us," "bought us," is *proof* of his love beyond all question. Here we have the proof, the very proof that was in the Apostle's mind when he wrote, God is love; for he de-

clares again, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the *propitiation* [Greek, *hilasmos*, THE SATISFACTION] for our sins." 1 John 4:10.

Though the Bible repeats over and over again that God is love, and *promises* that he will prove it by and by, only those who accept of the RANSOM as the expression of his love, and the central feature of the plan of salvation, can see any *proof* of God's love. The more clearly we grasp the plan of which the cross, the ransom is the centre, the more truly we see light in God's light, for this is the *only* manifestation or *proof* of God's love yet given to the world.

The confidence of the saints in God's love and care cannot be offered as proof to others; for it is such proof as faith alone can accept. By faith *we* see proofs of his love and care where others see just the opposite; we walk by faith and not by sight. By our faith we are enabled often to see love, care and providential blessing in adversity, tribulation, opposition and persecutions, and to realize as true, God's assurance that all things good and bad are being overruled for good to us. Hence we see by faith in God's *promises* what we cannot say has yet been demonstrated, except in the *one instance* mentioned, the gift of his Son to be our ransom price, and thus to become in due time our Deliverer.

The next age will DEMONSTRATE in a practical manner the *love* of God as fully and clearly as the past has demonstrated his other attributes; but as yet his love is entirely a subject for faith. A faith which is instructed out of God's Word has for its foundation the Bible's explanation of present circumstances, namely, that the disturbances of nature, (earthquakes, cyclones, etc.) as well as the ravages of death in various forms of disease, are all parts of the *curse or death penalty* to which our race became subject through the disobedience of our first representative in Eden. From that standpoint also, it looks out into the future with confidence and hope to the promised Restitution, vouched for by the RANSOM.

A faith to be able to appreciate the *love* of God must grasp God's explanation of the *justice* of the curse, and must reach forward and grasp also the as yet unfulfilled assurance that the ransom given by our Lord fully met the obligations of the sinner, and that in consequence the curse shall be removed and be "no more," and all the race shall be blessed when the *due time* shall come. On the contrary, the mind which sees in the catastrophies and curse of the past the *love* of God, and from these facts draws the inference that his love overbalances his justice, and concludes that he *could not*, in the exercise of his justice, blot out the willful sinner, because his *love* would hinder it, would compel him to violate his own decrees and just arrangements regarding the cutting off of willful sinners from life—that mind is in even a worse condition, and more blinded than that which believes that God inflicts these calamities, this "curse," *unjustly* upon beings innocent of any fault in the matter; who claim that man never was perfect, never was tried, and never fell, but was *created imperfect* and then cursed and subjected to evil, that he might *develop* (evolve) greater perfection than God was able to give him in his creation.

How weak and foundationless both of these theories, when examined in the light of facts and God's Word. Both contradict them, and furnish the only reasonable explanation, as well as the strongest imaginable ground for faith and love. Thus seen, God is love, God is just, God is wise, God is almighty. Oh, the depths of the riches both of the wisdom and knowledge of God!

A WORD OF WARNING

We live in a time when it is considered discourteous, and a sign of narrowness and bigotry, for a speaker or writer to criticize the teachings of others, no matter how erroneous they may be. This common sentiment has grown out of an attempt on the part of the various Protestant denominations to effect an outward union, or at least an agreement not to antagonize each other, by *ignoring* doctrinal differences, instead of harmonizing them by an appeal to the Bible. And it has been nourished by independent thinkers both in right and wrong directions who have come to differ from their denominations, and yet because of sectarian popularity have desired to stay within the pale of the nominal church. These, when called to account, to defend their position, raise the cry of "bigotry" and "narrow-mindedness," against those who attempt to call them to account for their deviation from their ordination vows to the sect under whose name and auspices they hold forth.

The worldly who predominate in every sect, favor the newer and so called *liberal* views, and those who hold firmly to a doctrine, true or false, fear the epithet, bigot, so much that they yield, and think and act as quietly as possible.

To such an extent is this true, that the leading pulpits of the leading sects are filled with men who though brilliant and able, not only act a lie regularly every week, (for they would not profess to believe or teach the doctrines of the sect they represent) but what is even worse, some of them do not even claim to believe the Bible, nor the plan of salvation therein set forth. They take a text from it as a matter of form and custom, but quote its statements in the same breath with quotations from Shakespeare with evidently the same ideas concerning the inspiration of both. They teach openly what others teach privately, that the plan of salvation is a step in a general process of evolution. They deny a fall from and loss of innocency and perfection, and life, on the part of a representative, Adam, and also the *ransom* of all from that loss, by the DEATH of Christ Jesus, man's second representative. (Rom. 5:17-19. Matt. 18:11.) One of these openly declared to his congregation, "If you believe the old scheme of theology that men fell in Adam, then you have not any room to believe anything I am telling you and my preaching is idle."

They thus construct out of evolution, or as they term it, progressive development, a new gospel, a new different hope from that which Jesus and the Apostles preached (1 Cor. 15:21, 22. Heb. 2:9.),—a salvation to be accomplished by a resurrection, and brought about by the death of Jesus a *ransom* for all.

Yet these utterances go almost unchallenged, because, first, "Orthodoxy," so called, furnishes no clear cut, sharp, powerful arguments, among its various and clashing creeds, which could successfully meet these infidel heresies: and secondly, because these anti-scriptural evolutionary theories, are popular among the rich and cultured and fashionable, who constitute the "back-bone" of each denomination; and the opposer would in any event be considered a narrow-minded bigot, an obstructer of reform and progress.

We thank God for liberty of conscience, for freedom from the stake, for reform and progress in the study of his word, for ability to rightly divide its precious truths, and for the light now shining from it, exposing traditional errors and revealing the divine plans. But as for that Liberal Christianity now so popular, which counts the Christians of the world at 350,000,000 and includes in that number every shade of belief and unbelief in the Bible and out of the Bible, and confessedly "includes all the speckled and streaked" characters of christendom, thank God we have knowledge enough of his word to utterly repudiate it as opposed to his teachings. And he that by silence or action biddeth God speed to any error, or its advocates, is a partaker in the evil.

This same false sentiment prevails in religious journalism, though to a less degree, for the same reason. There are today numbers of journals whose doctrines, though moral, are like those above referred to—evolutionary and in opposition to the Scripture Gospel of a restoration from a FALLEN state by the payment of a *ransom* or corresponding price for all, in the death of our Lord Jesus.

We claim no liberty to deal with the personal affairs, or the private character, of any of our contemporary editors, but we do claim the fullest liberty to criticise their public teachings, and accord to them the same liberty. And while we would not harm them personally, but rather do them good, we will use our best endeavors to knock to pieces, and show up to God's children their sophistries, and to expose the deceitful and ensnaring manner in which they would set aside the *ransom* and the cross of Christ, in its place leaving the idea that we are reconciled to God by our own *death to sin*, as they are pleased to call it—each upon his own daily cross.

To frame an argument, they say, Adam *died to righteousness* and Christ *died to sin*, and we become acceptable to God by following Christ's example and dying to sin. Thus they form an argument which few can see the weakness of, because death is sometimes used in a figurative, as well as in a literal sense by the Apostles. If some of their readers enquire whether then they believe that Jesus was a sinner, that he could die to sin, as Adam died toward righteousness, they quickly quote the Scripture which declares that "In him was no sin," and leave the argument there safely, because few can see through their sophistry; and thus they go over and over the same thing, admitting in one breath that Jesus had no sin in him, and claiming in the next that he died to sin in the same way that Adam died to righteousness, and that we should die to sin *as* he did.

We can scarcely believe that these teachers are deceived by their own sophistry, and unable to see that since in Jesus was

no sin, his dying to it in any figurative sense would be a totally different figure from that of our death to sin; for in the sense in which we become dead to sin, we were alive or active in sin once. Consequently if Jesus never was alive in sin, he could not die in sin in the same sense that we may be said to die to, or cease to live in sin.

Suppose for argument's sake we should admit their claim, and say that Adam died toward righteousness when he began to live in sin; it would surely imply that he was alive toward righteousness before he could die, or cease to live in that condition; and since our Lord Jesus was never alive in or toward sin, is it not evident to all that he could not die to sin in the same way Adam died to righteousness?—in the sense of leaving or abandoning it? Hence it is evident that such an argument instead of being logical is sophistical—a deceptive arrangement of words to convey a false idea and cause it to appear reasonable.

What then is the meaning of the statement of Rom. 6:10 "In that he died, he died unto sin once?" We answer, He did die for [or because of] sin once, not however metaphorically but actually, really and on a literal cross—as a sacrifice for or because of our sins. And when we realize the completeness of the price thus paid, and that in rising from death he did not take back that price, but was raised by the Father to a new nature, we are prepared to realize that we who were under the condemnation of death, are fully redeemed from that penalty, and that by a resurrection we will regain life. And realizing this *now*, by faith we may reckon ourselves as though we had passed through the ordeal which our Lord passed—as though we had died, and had then been made alive by God.

As a matter of fact, the wages of sin is total extinction, but Christ having paid our penalty, has assured us a life from the dead. Thus, so far as we are concerned the effect is the same as though God had repented and remitted our penalty, and after having taken life from us according to his threat, had relented and restored us to being, and to his favor.

The effect, we say, is the same so far as we are concerned, but it has been accomplished in a just and righteous way on God's part. God could not thus violate his own laws and decrees: to do so would indicate imperfection, change, vacillation, and injustice. But he gives us the same blessed results, and maintains the honor of his just law—Yea, says Paul, the just law of God is *magnified*, and shown as unalterable and grand, while his love and wisdom are also displayed by the method used in the recovery of the lost and condemned—through the ransom.

But says one, Do you not teach that it is the privilege of believers to present themselves living sacrifices, and to become dead with Christ? Yes, truly; it has been largely our aim and work to set before the Church her joyful privilege of filling up that which is behind of the afflictions of Christ, and becoming dead *with him*, if she would live *with* him. This we have repeatedly shown to be the high-calling of the age just closing, a distinctive feature which marks and distinguishes this from the past and future ages and dispensations of God's plan. We have shown it not only from the apostles' words, but also from the types of the Jewish service. But we always claimed, and have proved repeatedly, from the apostles and the law, that all members of the Adamic race are sinners under the curse or penalty of sin—death—and imperfect and unacceptable before God. Our claim and proof has been that the *ransom* which our Lord Jesus gave for all men, provides a full release for all, from all that was lost through Adam's sin; and that *we who now* accept it in this age, are reckoned of God as perfect and spotless, covered with the *imputed* righteousness of Christ as with a robe, and that BECAUSE of this *justification*, those who during the "*accept*-able time" presented themselves as sacrifices and became dead with him were accepted of the Father as the Bride and joint-heir of Christ Jesus our Lord.

And this it is which our contemporaries have taken up; and they are attempting to make the sacrifice of each individual, *the price* of reconciliation with God, and Jesus' sacrifice of no value except as it *set an example* of how all men should sacrifice and make themselves acceptable to God.

This, at very most, is what the Jews sought to do for over eighteen hundred years, and failed. They attempted to justify themselves and become holy and acceptable to God by works. And then what? do they place a higher standard upon sacrifices of the Church than we teach? Nay, verily, but a lower standard; for their claim is that in *dying to sin* it is the sins merely that they are crucifying. It is their sins and sinful desires that they place upon the altar before the Lord, but the stench is surely an abhorrence. Alas! this has ever been the tendency; the things which are condemned of God, the sins which they have no right to keep or indulge, these they place before the Lord and call it *sacrificing*. So Saul brought the flocks and herds he was commanded to kill; of these he would make a great sacrifice to the Lord, but they were not acceptable. So, too, the poor Jew would bring the Lord the blind and lame and weakly, but they were not acceptable. Cain did better even that this: not the weakness and imperfections did he attempt to offer to God, but his first fruits of the field, symbolic of good works. He was not acceptable, because, first of all, the lesson must be taught that a death was needful (typical of Jesus' sacrifice) to redeem us and open up communication with God, so that our good works would be acceptable.

Our sacrifice must be one without blemish; not our filthiness and sins can we offer; we must be justified freely from all things and be "*holy*" through the cleansing that is in the blood of Christ, if we would be acceptable to God, (Rom. 12:1.) and then we may offer ourselves and be acceptable sacrifices.

But note again the inconsistency of their position: they claim that Christ is the example of how to thus die to sin; or, as they call it, sacrifice. Was he? did he put away his sins and offer them to God, if he had none? What inconsistency! what absurdity!

What, then, is our position? We answer: Sins and weaknesses, and the self-denial of things which are *wrong*, (sinful things) and which, therefore, we have no right to, were not at all a part of the sacrifice of our Lord Jesus, nor are they a part of our sacrifice, as his followers and imitators. His sacrifice consisted in self-denials of rights, privileges, comforts and liberties, in the service of God's plan, and the crowning feature of all, and the end and completion of it all, was the surrender of existence, to which he had a perfect right, because in him was no sin. And so with the body of Christ, the little flock, who now unite in sacrifice and death with him, that they may share also in his glory and in dispensing to the world the blessings which his ransom-sacrifice made possible. They deny themselves lawful pleasures, liberties, etc., in the present life, and in death they lay down an existence to which, through Jesus' ransom, they have a right. They lay down human nature and all its privileges forever, as the Master showed them, and have his assurance of awakening in his likeness, which is the express image of the Father's person—the divine nature.

Thus the adversary seems to grasp and attempt to turn against the truth, every point of truth as it becomes due. Truly it has been said that he transforms himself into an angel of light [truth]. His methods vary but his principles are always the same; and since it is the children of light whom he seeks to stumble and ensnare, he selects the best of them that he can get to be his agents and to forward his cause.

REPROVE, REBUKE, EXHORT

"Reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine." . . . "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire."—2 Tim. 4:2, 3, 15-17; Jude 23, 24.

It is not our province to judge men's hearts [motives]; we can judge only by their words of profession and their course of action; we must leave the rest to be revealed by the great Judge. Hence, when our fellow-creatures profess to desire the truth, we must always be ready to meet them and assist in the search, in the spirit of the Master, ready to give to every man a reason for the hope that is in us with meekness.

We believe that very many, even of those who, after having tasted and known the truth, and having appreciated and been sanctified by the "blood of the covenant" (Heb. 10:29), seem to reject the blood by denying the ransom, are merely blinded by the cunning sophistries which Satan constantly uses to deceive—himself, his agents, and his doctrines, being so clothed as messengers of light, and so wrapped in fragments of truth, as to deceive, if it were possible, the very elect. (2 Cor. 11:11-14.) Of these, the truly consecrated, earnest ones we believe, will surely be brought in contact with the antidote, or cure of the poisonous errors they have imbibed, and restored to the ROCK of salvation the ransom which God

provided, which Jesus gave, and which all who will not perish in the second death, must climb upon and build upon.—John 3:15, 36.

Our part must always be to be ready at all times to help such back; because we know not the willful rejecters from those merely deceived and ensnared. We, however, have the assurance that so far as the willful ones are concerned, all our efforts will be in vain; because "It is impossible to renew them again unto repentance."—Heb. 6:4-6.

It is far from our desire to think of any fellow-creature as rebellious against God's plans and methods, and rejecters of the one and only remedy for sin; but even as infinite wisdom and love, which provided the sacrifice and the resulting favor of everlasting life, has guarded it and arranged that only those who will accept it as provided shall have it, so we, as faithful ministers of God, must make plain the one condition upon which alone seekers may have the gift of life. And as God states the fact that some, after being fully enlightened in this Gospel Age, as well as some in the Millennial Age, will reject the favor in the way it is offered (Heb. 6:4-6; 10:29-31, 38, 48, 39; Rev. 20:9; Matt. 25:41), so, while hoping and believing that the number of willful rejecters will be small, we are "warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ."—Col. 1:28, 29.

REASON AND FAITH

W. G. MONCRIEF.

"Come, now and let us reason together." Isa. 1:18.

In the domain of religion there has been a persistent tendency to wrap everything in mystery, and to leave common sense on the outside of the boundary line. Terms in constant use, and universally understood, have been forbidden to carry their natural import in the region of what are usually called spiritual things, and any amount of classifying and defining has been employed to render that clear which needed no explanation. As a result, what in ordinary life is level to the humblest range of intellect has been confounded and darkened beyond all apprehension. The design of the teachers we may assume to have been good, but, alas! for those under their guidance; they have been landed in a maze.

Faith is one of the terms that has been so dealt with, till the very sound of it is a terror and a despair to many serious persons. It is a depth they cannot fathom—a mountain they cannot climb—a problem they cannot solve. They have heard it so frequently explained—professedly explained—till they grew stupid under the shower of theological verbiage, and perhaps fled from the subject and the term as something beyond their grasp, let the consequences come as they might. "Revelation!"—they mutter; "in our forlorn state, we have had darkness enough already!" So the blame is cast on the All-Merciful, and souls eager for truth and rest find none, because the obscurations of mortal instructors are substituted for heaven's light in the human consciousness, and in the simple page of gospel truth.

Having made faith a mystery, Reason next has been authoritatively outlawed. The very word has grown into a bugbear. It savors of infidelity, atheism, impious conceit: in short, of every execrable odor. Confessedly reason is not a terror in the shop, the warehouse, the market-place, in the councils of the nation, at the bar, on the bench, or in the haunts of science and philosophy. But in religion!—beware of it as an enemy in ambush—a snake in the grass! Reason not! Have faith, only have faith; if, (it should be consistently added,) by any chance you can understand what the thing or the function is.

Certainly have faith as God enjoins, but whereby should reason be scorned and driven away from the camp? The two are not at variance in their office. They ought to be co-operators in the highest concerns appealing to man, as they are in every secular interest and pursuit. A faith without reason honors not God, nor is it worthy of an intelligent being. Faith divorced from reason as its ally, and support, and shield, is merely grovelling superstition, which ought to be shunned by us with inflexible purpose. There is a difference between them as there is between the hand and the mouth; but as these act conjointly, the hand feeding the mouth that the mouth may masticate the food for the nourishment of the body, so reason ministers to faith and faith profits by its counsels. When harmony between them is established, in accordance with the design of him who appointed each its post, and its duty, the human actor may be expected to acquire that sobriety of thought and steadiness of purpose which lead to success in whatever field he may employ his energies.

While the two, Reason and Faith, were intended by the Creator of man to co-operate in his history, the proper order of their action is, as we have just now placed them, reason first and then faith. In some way, or to some extent, faith presupposes the action of reason; and is maintained by its strength, as well as invigorated by its own exercise and experience. Were it not the antecedent, then the mind would believe and trust without a reason, or before it was supplied with such, which would reduce it to a position truly absurd and humiliating.

It does not accord with fact to assert that the reason or ground of faith must ever be valid, as we may say, a faith-warranting reason; for men often err in their inferences and judgments, and so the faith-power with which they are gifted is inevitably misled. In that case they believe when they should not believe, trust when they should not extend confidence.

Still the statement holds good that the natural and consistent order of the two functions is as we have described it, reason first, faith second. Reason, then, has a conspicuous part to fill. It is the guide of faith, as in a dark night one going with a lantern before a traveler shows him the road and the dangers to be avoided. Reason investigates, seeks for and weighs evidence, or warrant, and announces the result to faith. Faith merely receives the report, but, from its special character, makes no independent observations and inquiries. The responsibility of faith's actions is entirely suspended on reason. The rational power may be led astray, and the being in whom the double process goes on loses, as in the reverse circumstances he gains, by the faith which the evidence-collecting faculty seemed to justify.

In ordinary affairs, let us now observe how the two, reason and faith, naturally co-operate, as by Divine arrangement they were formed to do. In describing their action in that region a sufficiently correct view of their respective functions and spheres can be exhibited, and one more likely to impress and satisfy those who have small taste for metaphysical analysis and description. Our aim is practical. We shall therefore try to make things as simple as possible, in order that what seems so important for every one to understand may be comprehended without an effort.

Here is a farmer, we shall suppose, who has a thousand dollars he wishes to deposit in a bank for safety, and at the current rate of interest. Safety in such a transaction is the main point to be considered; and to that end his reason must first be satisfied as to the stability of any particular institution before entrusting his money to its keeping, if he is to act like a man of sense and forethought. He inquires, he discovers how a certain bank is rated in public esteem, what value its stock carries in the market, what reputation its chief officials have earned for themselves, and if its dividends are punctually paid. These and other things being satisfactory to his mind, he feels warranted to trust the institution, through an exercise of reason; in other words, he has acquired faith in it, and accordingly the sum is delivered to its charge. Should he trust without investigation; that is, should he act without reason, the chances are that his property will be lost forever. The law of security is, reason first, and then faith in a man or in an institution. This co-operation of the two brings, so far as certainty can be attained in fragile, human affairs, the desired result. In the farmer's case, that would be the preservation of his cash, or, which is the same thing in another form, he was sure of the interest when due, and sure also that his deposit would be returned to him on demand.

Be it considered that the man who loses his money by handing it over to a rotten institution sees it vanish like smoke, from no imperfection in his *faith*. He loses it simply because he *had faith* when there was nothing for it to rest upon. That was believed to be strong and reliable which was feeble and ready to perish, after the fashion of kindred swindles in years gone past.

Again, let us imagine one feeling so unwell that he deems it necessary to call in medical assistance for his relief. And who shall be summoned? is the proper question first to be considered. He has never been threatened with serious illness before, and knows little of the practitioners at hand except their names. Who among them has insight, skill and humanity? Who has triumphed often and remarkably at the sick bed? Our sufferer is so wise as to consult with his friends, and they provide him with facts, among them details gathered

from their own experience. He considers, *reasons* with himself, finally concludes that a certain physician is the proper one for the occasion; a choice justified and rewarded by his speedy recovery. Here is intelligence, or *reason, in co-operation with faith;* and when they co-operate in this way all probabilities warrant expectation that if skill and medicine can avail in any given case the patient will be requited for his confidence in the physician engaged. Had our patient hastily entrusted himself to a practitioner of small discrimination and feeble resources, to a brainless bungler, in short, can we not in a moment anticipate the issues? The time would be lost, money would be lost, and, worst of all, the patient might in the end have lost his life. And why? because there was reliance without a proper basis for it. Reason was given to shelter him, but he acted unreasonably, and a tragedy ended his mistake.

Once more, be it noted that the man who trusts his case to the gifted physician is not saved by having a *right sort of faith* in his attendant, but by having faith in the *right sort of a man* so as to employ him in the hour of danger. He who commits himself to the mercy of a blunderer may unfortunately have equal faith in the incompetent as another has in a physician of distinguished merit; but his trust, his faith, happens to be in an incapable person, and that makes all the difference.

Is there any difficulty in comprehending in such a case, and in all like cases, the spheres and forces of reason and faith? We repeat, enlarging somewhat, When acting in concord and in their proper order, both minister to human welfare in terrestial things. Each in its place is excellent, and when they are duly exercised, civilization presses forward, while social and friendly and domestic harmony abound. They are lofty endowments granted by the Creator to our kind, and may we doubt that he appointed them to be prized and called into activity without fear and without suspicion in all the conditions in which his intelligent offspring are placed?

Now let us ascend to the contemplation of Reason and Faith in the matter of religion, and more particularly of personal salvation. He that believeth, or has faith, shall be saved; and is it conceivable that anything appertaining to the specified condition can be enveloped in mystery, hard to be understood, at the least? That would be a reflection on him whose name is Love. Surely here, if anywhere, the Holy Spirit will utter words that the feeblest may comprehend. In other language, calls he not upon men to do towards God what they are doing every day towards each other? Men reason about and confide in one another, and we maintain that they are, being first profoundly awed, to reason about the Lord of mercy, and to trust him exactly in the same manner, though on infinitely surer grounds, because it is impossible for God to lie.

To step up closely to this vital point, let our minds be fixed on this delightful saying (John 3:16)—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What has the reasoning self to do, when such an assurance falls on human ears? Believe, believe at once! and obtain the blessing, vast and unspeakable. But stop! The hearer may have questions to submit, questions in themselves fair and innocent. He may demand, first, What do the words mean?

That can be determined at once, if he will only take them in a simple, literal way. So dealt with, he may soon extract the idea, that the world of men is spoken of, in which he himself, being one of the number composing it, is certainly included. Then with as much facility he may understand that he and all the rest are exposed to perishing, to the loss of life and conscious being, for that is "the wages of sin." To avert this terrible fate from the world, God even gave his only-begotten Son, gave him up to death, as other Scriptures with an excess of fullness blessedly confirm.

[In one sense the calamity of death is not *averted;* it *has* passed upon all our race, all are *perished forever* unless a ransom and recovery shall save them from (out of) that fate. God loved his justly condemned creatures so much that he provided their *ransom.* Nevertheless he has made their *full* recovery dependent upon their *faith in and acceptance of* the Redeemer. Whether in this age or the next (in which *all* shall be brought to a full knowledge of the truth) none will fully escape from death, from perishing, except by laying hold upon this Redeemer and his finished work, by faith, believing, trusting and obeying him. (Acts 3:23.) God gave his only begotten Son as our ransom, in order that "whosoever BELIEVETH IN HIM *might not perish* but have everlasting life." All *will perish* who *will not accept* of Jesus' finished work, *the ransom sacrifice* which he gave; but their perishing will be as a "*second* death," because all must at some time be brought to a knowledge of this truth [the ransom] and must *reject it,* and the life (or escape from perishing), which it offers.—EDITOR OF TOWER.]

But our inquirer may insist on additional light. Is it true? Is it the beautiful dream of a self-deluded human enthusiast? Is it the invention of a fiend in mortal guise who would mark those conscious of guilt as they look out on despair? These and kindred queries he may lawfully advance. Reason suggests the need of inquiry, and the Almighty endowed him with reason to shield him from the assaults of imposition in whatever form it might appear. That which may and ought to appease his every demand is nigh him and level to his captivity. When *reason is satisfied* it will communicate with faith, but faith is under no obligation to accept even a gospel message till its verdict is known. The order is, reason *first,* and then faith. That he may discover how perfectly reliable he whose words have been transcribed is, let him consider that millions have found them true in their experience, and of transporting, transforming power. Let him candidly examine into the character of the Witness, and a marvellous Witness he will be found. Ever calm, ever truthful, ever self-sacrificing for the good of friend or stranger; ever devout, ever humble, ever the antagonist of oppression and cruelty, in fact, of sin, whatever shape it may assume; ever ready to exercise superhuman and resistless might to feed the hungry, to cure the diseased; sometimes employing it to recall the dead to the sweetness of life and the love of their friends. Near him the careworn find rest, and outcasts the tenderest pity. Then he may behold this Divine Benefactor expiring on a cross, then buried, then resurrected, as he had foretold he would be, and then in a few days carried aloft from the midst of his chosen attendants to the heavenly abodes. The witnesses who reported all this for the world's benefit, afterwards resigned their lives rather than retract one syllable of their testimony to the Master whom they loved and adored.

The story an honest inquirer may very well admit is credible. It bears the impress of truth, it is sober as it is sublime. It embodies as its essence the vast love of their Creator for the tribes of mankind in every age and on every shore.

It is sad that so many will not use their reasoning talent in this correct and God-honoring way. If the plan we have suggested be adopted by any human brother, realizing his demerit as a sinner and wishing to live on through endless years, how can he remain in unbelief? He who accepts the glad news as a message from the Eternal King, with Jesus as its center, and the fountain of its grace, shall find it to allay his dread as one deserving wrath, and open his lips in contrite praise. The gospel is thus a saving message because it reveals a Saviour and his salvation, free to all as is the light of morning, or the ocean of oxygen in which we have our being.

Many have sorely agitated themselves over the question, product of an ignorant theology, "Oh, have I *saving* faith?" Now, the truth is, he who accepts Jesus as a gift from God, just as he would receive a present from an earthly friend, has such faith simply because it is faith or trust in him who is the only Saviour. The virtue is in the Saviour not in our faith in him. Then with the loving Redeemer alone let each of us be concerned now and ever. "Behold the Lamb of God!" —*Restitution.*

"NO MAN has any right to live on the toil of his neighbors; no man has any right to be a useless burden on others; no man, unless he be utterly base, will sit down at the feast of life and meanly rise up and go away without paying the reckoning. I need hardly pause to correct this abuse. I trust that all of us, of every rank, of every age, have learned the dignity of work, the innocence of work, the holiness of work. I trust that the very poorest person here present has a healthy scorn for the unworthy indolence of the drunkard, the idler and the tramp."—*Archdeacon Farrar.*

HAVE you not noticed that in the history of this planet God turns a leaf about every two thousand years?

God turned a leaf, and this world was fitted for human residence. About two thousand more years passed along and God turned another leaf, and it was the Deluge. About two thousand more years passed on, and it was the appearance of Christ. Almost two thousand more years have past by, and He will probably soon turn another leaf. What it shall be I cannot say. It may be the demolition of all these monstrosities of turpitude, and the establishment of righteousness in all the earth. He can do it, and he will do it. I am as confident as if it were already accomplished.—*Talmadge.*

SEED TIME AND HARVEST

Order is heaven's first law. And to those who have been brought to a knowledge of God's wondrous plan, its orderly arrangement is in most striking contrast with the disorderly, confused ideas of God and his doings, entertained by the vast majority of Christians. As we now glance at the plan of God as a whole, we see its various appointed times and seasons, and the appointed work of each, and that all that was to be accomplished in the seasons now past, has been done in exact accordance with the prearranged plan.

Confining our observations to the Gospel age, we see that seed time and harvest each has its appointed place. And while it was out of place for any to attempt harvest work before harvest time, it is likewise a mistake to neglect harvest work in harvest time and give attention to seed sowing. Jesus taught the early disciples not to begin harvest work, the separation of wheat and tares, in the beginning of the age, but to wait until the time of harvest, saying, "Let both grow together *until the harvest;* and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them, but gather the wheat together into my barn."—Matt. 13:24-30.

While Jesus thus discouraged harvest work before the time, he thus declared that the time would come when harvest work would be in order; and he also pointed out the special work of that season, saying, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:47.) In obedience to this expression of the Lord's will, the Church has gone forth sowing the precious seed of truth, encouraged amid all the discouragements by the promise that "They that sow in tears shall reap in joy," and that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:5, 6.

This work of seed sowing was to be one of the main features of the Church's work until harvest time; and it was a most important one; for without it there could be no harvest. But when harvest time comes, seed sowing is no longer an important work. The work of harvest time is altogether different. It includes the gathering of the ripened grain and the clearing of the field of the tares, etc., preparatory to the seed sowing of the next season. The wheat of the Gospel age must be gathered into the barn, and the tares bound in bundles and burned in the fiery trouble that shall destroy all civil, social and ecclesiastical systems in this day of the Lord, thus to prepare the earth to receive the rightful King, and make it ready for the full establishment of the kingdom of God. We should not be surprised, therefore, when those who reject the plan of God array themselves in opposition to the harvesters.

Harvest time is the most busy time of all the year, and every member of the Church who is interested in the Lord's work, should be on hand ready to engage in it to the full extent of his ability. The harvest time is a very brief period compared with the time for sowing. The sowing has progressed for nearly nineteen centuries; the seed has now been scattered among all nations, and some fruit should be expected in almost every quarter of the globe, and yet the time appointed for the harvest is only forty years—from 1874 to 1914. The harvesters should expect but what they find, only here a little and there a little wheat in the midst of a great mass of tares with which the whole field is overrun, and that comparatively small number must be sought out with great care; for it is of great value. And those who rightly estimate the real value of even one grain of wheat will find little reason for discouragement, even though their success be comparatively small.

When this harvest work is fully accomplished the seed sowing for another crop will begin, the harvest of which will be reaped in the end of the Millennial age. But as there is a period of a thousand years appointed for that work, there is now no special haste or reason why we should neglect the urgent duties of the harvest time to commence that work. And it is utterly useless to sow seed now with the expectation of its bearing fruit to be reaped in this harvest. The fruit which is now being gathered is the spiritual class, and none from the world are now invited to be of that class. Those who are of this wheat class however, may be urged to ripen and to make their calling and election sure, but the privileges and blessings now to be offered to the world, are of another order. It is now their privilege to take steps towards human perfection and eternal life, but they are not invited to a *change of nature.*

The duty of the present hour, then, is harvest work, and there is plenty of it in every direction, and the Lord of the harvest is present directing it. The harvest is the end of the age, and the reapers are the angels—messengers or missionaries. (Matt. 13:39.) And again it is written, "He shall send his angels with a great sound of a trumpet, and *they* shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) The great sound of a trumpet here referred to, is the truth now proclaimed by the saints, the messengers ("angels") of God. And as the time advances, the trumpet tones of truth wax louder and louder as one messenger after another receives and proclaims it, and by it the elect are being attracted and gathered. In the eyes of Babylon this is a marvelous work and a wonder; for while the wisdom of their wise men has perished, and the understanding of their prudent men is hid, the Lord's missionaries or angels are gathering his elect, and Babylon looks on with surprise as she sees the separation going on and those whom she recognizes as true wheat, the most earnest and devoted Christians gathered out from her midst. Even thus it was predicted by the Prophet, "Behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:14. It is the high privilege of every faithful child of God to be engaged in this harvest work with all his talents and powers. This is the great missionary work of the present, and blessed are all those who appreciate the privilege of engaging in it.

Some, failing to comprehend clearly the Lord's plan and methods, which we endeavor to study and follow, seem inclined to think that those who believe this way are lacking both in the missionary spirit and effect. They do not see the mission work carried on in the usual way. They never hear through the TOWER of missionaries prepared in theological seminaries and sent out to India, China, South America, and other foreign fields; nor is there ever a call for money to support missionaries either at home or in foreign fields. There is no money asked for church buildings, nor are any built; none asked for the support of superannuated preachers, for freedmen's aid fund, for church extension, nor for any part of the Lord's work.

How is this? Are we really lacking in the missionary spirit? Have we who hold this truth no ambition or zeal to bear the good tidings to others? Have we wrapped the cloak of selfishness around us, and sat down to feast at the Lord's table alone? These are plain questions, which each individually should apply to himself. But for the overcoming Church of Christ we can most emphatically give the above questions a negative answer. The Lord has his missionaries, his angels, at work on every hand, gathering his elect from the four winds (from every direction); from one end of heaven (the present religious heavens or ruling powers which shall pass away—the nominal church) to the other; from every branch of the nominal church. He who said, "If I were hungry I would not tell thee, for the world is mine and the fullness thereof. . . . I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:12, 9, 10), is able to carry on his great work without begging for funds either from the world or from his children. Neither will he *compel* his children to sacrifice anything in his service, nor will he accept anything from them short of a cheerful free-will offering. Those who have covenanted to do this are expected to fulfill their promise—not, however, as a favor to God, but as a thank-offering for all his multiplied favors—our "reasonable service." "Offer unto God thanksgiving, and pay thy *vows* unto the Most High." (Psa. 50:14.) The Lord's resources are infinite, and he can and will carry on his work, whether we appreciate our privilege of sharing in it or not. Those who do appreciate their privilege are willing to spend and be spent in the service, without money and without price, trusting in him who promised that the necessities of life should be sure to us until that life itself shall be laid down in his service.

Many may have overlooked the wonderful and varied ways and means which God is employing in his harvest work; in fact, only those who are watchmen upon the Towers of Zion can see it. But come up into the Tower, and look out over the field (the world) and see how grandly the Lord of the harvest is conducting the work. He wants a missionary to do some reaping in India. He does not first form a missionary society in America, and call upon all the congregations of Babylon for funds, and exhort them to be liberal (as the prince of this world hath prospered them), and not try to cheat the Lord, and suggest to them that if they cannot get the money in any other way, to get up a fair, or grab-game—or anything to get the money, for India must have a missionary, as the people are dying in Christless despair at the rate of a hundred thousand a day. And he does not tell the missionary that when he goes he must have a salary of three thousand a year, and his house-rent, servants, and private carriage additional, for his

talents in the service are worth at least that much; or if his talents are humbler, a smaller salary will do, if supplemented by some other advantages. He does not erect a church building there, and invite a talented man to come and make a reputation and attract the people. No; that is Babylon's way of doing it, but it is not the Lord's way. The Lord shows his truth to a humble soldier in the British army, and his heart is filled with a zeal to tell it to others. The Lord then sends him to India at the expense of the British Government, and gives him abundant leisure to herald the good news there, to strengthen and establish some in the faith, and from there to write letters and scatter printed matter in other distant parts. Thus the trumpet tones of present truth—the Seventh Trumpet—are sounded in India, and we may be sure that in due time it will reach, through this or some other means, every saint in India who is worthy to be gathered with the elect. And so several sailors are bearing the good news to distant parts, and through them saints are being gathered, cheered and comforted. One occasionally finds his way to South America, again to Australia, and again to England, always watching for opportunities for harvest work. Through the efforts of another of the Lord's missionaries the truth reached some of the saints in China, who rejoice in its light. The Lord wanted to gather some saints in Sweden, and he raised up some earnest Swedes in this country, who by private letters and translations communicate the good tidings to other Swedish saints. And so with the Germans. We notice also that where the seed-sowing has been most bountiful, and the largest harvest should naturally be expected, there the greatest efforts are being put forth. The most favored portion of the field seems to be this country, and next to it, Great Britain. Thus through the press, by private correspondence, by travelling brethren, and by the special efforts of those whose sphere is more limited, the Lord is carrying on his great harvest work. He is sending forth these reapers with a great sound of a trumpet, to gather his elect together. Others do not heed the sound, and consequently are not gathered. Every one gathered helps to gather others, and by-and-by so many as endure firm unto the end shall be glorified together; and then we shall see our Lord as he is, for we shall be like him. No special fund is called for to support these missionaries; for the love of the truth they go forth to make it known, without money and without price, laboring with their hands, or in whatever way they can to secure the necessities of life while in the service, and looking for the present reward of persecution, while they keep their eye fixed on the eternal reward of glory, honor and immortality promised.

The Lord has no special use now for a fund for superannuated preachers; for the covenant of the saints admits for no such condition. Our service is to be *unto death.* In fact, some of the preachers who regarded themselves as worn out when in the nominal church, now begin to buckle on the armor and renew their efforts in the service of truth. The work for the freedmen can safely stand until the harvest is over. The church extension fund called for in Babylon, is no part of our work, being merely an effort to extend the influence of Babylon by multiplying church buildings and influence. The Bible Society fund is not now a necessary part of our work since millions of Bibles are now printed and published at low rates in every language. Let Babylon go on with this good work if she will, but the special work of the saints now, since the Bible is already in the hands of all classes, is to go to them and inquire, "Understandest thou what thou readest?" and to assist in removing the rubbish of tradition, and the cobwebs of superstition with which the Word of God has been made void and worse than meaningless.

OUR LIBERTY NOT AN OCCASION FOR THE FLESH

It will thus be seen that we are relieved from many of the burdens which we helped to bear when in the nominal church. In fact we are not compelled to bear any burdens; the Lord does not lay the responsibility of any part of his work upon us, but it is our *privilege to assume just as much* of the responsibility as we can bear, and to labor to accomplish it to His glory. But when we are freed from Babylon will God be honored by our giving our influences and support to the enterprises of that abandoned and decaying system—to its missionary work, its church extension, etc., etc.? We should consider in the first place that Babylon's missionaries cannot carry any better tidings than they possess. If their doctrine is that death, the wages of sin, is not destruction, but eternal life under the most exquisite torture and torment, physical or mental, or both, then that is what they teach; if they disbelieve the glorious doctrine of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began, and which is secured to all mankind as the result of the ransom, then they will not teach it. And so with all the errors they hold, and the truths they ignore. And to the extent that our eyes have been opened to behold the wondrous things of God's law, and consequently to see the gross ignorance and willful stupidity of Babylon, and her determined opposition to the truth, we see that these enterprises are not what they purport to be. True they teach morality, but that is not the gospel—the good tidings of great joy which shall be to all people. True they declare that Jesus died to secure salvation for a few, and that is good as far as it goes, but from what, and to what, they are saved, and how, and why, and what the death of Christ had to do with it, no information is given, and both the teachers and the taught are alike in ignorance..

This is the great missionary work of the nominal church, in which thousands of dollars are expended annually. The only element of the gospel which is thus carried, is the bare fact of the grand central truth of Christianity, that Christ died for our sins. But this truth is so beclouded and covered by the many errors which go with it, as to render it almost void and meaningless. As Jesus said to the Pharisees, "Ye do make void the Word of God through your traditions," so it is with the teaching of the nominal church today. But we rejoice that this glorious central truth of the Gospel, even though beclouded and covered, has now been testified to all nations. Had this truth been lost, the message carried could in no sense be termed good tidings. But because it has been so befogged and covered, few of those to whom it has been testified have yet been able to recognize it as good tidings. It should not be a matter of surprise then to any, when we say that we have no interest in the so-called missionary work of the nominal church, either home or foreign. Though much is said about the self-sacrificing missionaries who go to foreign lands to proclaim the Gospel to the poor heathen, and a great deal of money is called for to support the enterprise, we see that the whole enterprise and generally those now engaged in it, really lack the true missionary spirit. Ignoring the true gospel, they advocate the traditions of men, and in return receive from the various sects they serve a liberal financial support. (See letter in last TOWER, from Singapore, India.)

The funds above-named, called for annually in the nominal church, it will be observed, are not for the support of the local organizations. In addition to these yearly calls, come the other calls for the minister's salary, for paying off debts and repairing the church building and furniture, for purchasing and repairing a grand organ, and paying an artistic choir, etc., etc.

Yes, the vast machinery of the nominal church requires money to run it, and, like an extravagant, expensive family, its expenses increase with its efforts to conform to the ideas and please the tastes of the world. But all of its current expenses, however extravagant and unnecessary, must be and are met and shared by the entire membership, even the poorest. The laboring man who, by hard toil and sweat of face, supplies the necessary wants of a young and helpless family, must conscientiously lay by a mite at least to help pay for the grand organ and the upholstered pews, fine carpet, etc., because all this is represented as the Lord's work.

But we recognize none of these things as any part of the Lord's work. Not one of the ministers of the Lord's truth though they are worthy of it, either asks or receives a salary; on the contrary while they preach they labor for support, and give what they can towards the necessities of the work. There are no debts to be paid on church buildings as none are contracted, and the little companies of consecrated ones gathered out here and there can easily gather from house to house or in inexpensive halls, to build themselves up in their most holy faith; and their public efforts are generally at well chosen out door places and in public halls and school houses or wherever they can best secure a hearing. The Sunday school with its library, summer excursions, and Christmas treats, etc., is no part of harvest work; and the duties towards the children are best performed by Christian parents in the home circle; and the choir, the grand organ, etc., are entirely superfluous.

Thus relieved from all these expensive superfluities, as well as many personal expenses which we formerly regarded as almost necessary, all the consecrated should carefully consider, what am I doing with the consecrated means in my possession? Once we conscientiously devoted a portion to the enterprises of the nominal church; what are we doing with it now? Is as much or more now being conscientiously turned into the channels of truth? Are we carefully watching for opportunities to invest the Lord's money for his cause? Some are; but if any use their liberty for an occasion to the flesh, they are not overcoming. Let us see to it that with all our talents we are fully enlisted in the harvest work. Let us not be satisfied with the

liberality we used when in Babylon; our present efforts should far exceed our efforts then in every way, both our personal efforts to preach the Gospel and also our financial efforts to extend the work. Are you spending more or less time, money, and effort, now to spread the "glad tidings of great joy" than you did before under fear, in spreading the bad mixture of error so dishonoring to God and confusing to his children. Much effort for the truth is now needed to *offset* if nothing more our previous efforts, which were largely against the truth, though we did it ignorantly. If we spent $25 a year then we should spend $50 now to get even, and as much more for a thank offering as we can. If we spent on an average one hour per day of time and effort in the fairs, suppers and socials of Babylon, we should under the stimulus of the truth be able to make it at least two now, for the upbuilding of the true "little flock" the Bride of Christ.

MRS. C. T. RUSSELL.

THE LAW AND THE GOSPEL

"Jesus came preaching the gospel of the kingdom of God, and saying . . . Repent ye and believe the gospel."—Mark 1:14, 15.

When Moses came as the messenger of God, his message was the law of God, that the man which doeth these things shall live by them. (Rom. 10:5; Lev. 18:5.) But though it promised life on just and righteous conditions, yet because of man's inability to comply with the conditions, that law which was ordained unto life was found to be the messenger of death. (Rom. 7:10.) Its sentence was, therefore, condemnation to death to every one who was under it, except the one man Christ Jesus, the only one able to keep it. And because Jesus did keep it perfectly, and therefore justly merited its reward of lasting life, and then freely gave that life a ransom for ours, the good news, the gospel now is, that though it is impossible for sinners to merit life by the keeping of the law, we may now have life as the *gift* of God, through Jesus Christ our Lord, who purchased us with his own precious blood, and will in due time deliver all his purchased possession from the bondage and prison of death.

It was a precious gospel of salvation through a Redeemer and Saviour, that Jesus came preaching, and which he commissioned his disciples to preach. And yet, strange to say, though Israel had for centuries proved their inability to gain life by keeping the law, they were unbelieving and unwilling to accept of the favor of life purchased by the Redeemer. And what seems stranger still, is to find even today the professed disciples of Christ and teachers of the people, forgetful of the real commission to preach the glorious gospel and referring the people back to the law promising them life for the keeping of it. Yet they do not refer them to the law in its purity, but to the law degraded and dishonored by their traditions in an endeavor to bring it down to the capacity and tastes of fallen men.

Yes, they say, Love God and keep his commandments; remember the Sabbath day to keep it holy, etc. True, the law says the seventh day, but the first day will do just as well, because our traditions give that liberty. You may do all manner of work on the seventh day, but on the first day put on your fine clothes and deck yourself with jewels and go to church. True, the law prescribed rest, not only for yourself and family and the strangers within your gates, but also for your laboring beasts; but no matter, hitch up your span of fine horses and drive them as far as you please to church. True, the law says you must not do any work, not even kindle a fire on the Sabbath day; but no matter, let your servant stay at home, kindle as large a fire as she likes, and prepare a first-class dinner. Yes, be sure to remember the *Sabbath day* (?) to keep it *holy* (?).

Then honor thy father and thy mother; do not kill; do not commit adultery; do not steal; do not bear false witness; do not covet, etc. But do not stop to look too deeply into the spirit of this law as magnified and explained by Jesus. (Matt. 5:20-48.) Take its meaning as conformed to popular ideas—its surface meaning—*Morality*. And "he that doeth these things *shall live*." Yes that is what the Word says, but we will add a little more—he shall go to heaven when he dies, no matter if Jesus did say that "no man hath ascended up to heaven but he that came down from heaven, even the Son of man" (John 3:13); and if the Scriptures do declare that the dead know not anything until the morning of the resurrection. (Ecl. 9:5, John 5:28.) These are not "our views."

And so the glorious law of God, in reality so high that only a perfect man could possibly measure up to its requirements, is trailed in the dust by irreverent hands, and mixed with and made void by the traditions of men, until it is made to express merely the world's crude ideas of morality, and then it is *called* the "Gospel" and "Christianity," and men are taught to hope for salvation in it. Along with it is borne the epitomized gospel that Jesus Christ by the grace of God tasted death for every man (Heb. 2:9); but not one in a thousand sees what that has to do with it. The principal thing when a man comes to die is to make it out a clear case that he was good (moral) enough to go to heaven. And this is the secret of the general habit of extolling, and often greatly overestimating the commendable traits of character of the deceased.

Thus the world's crude idea of outward morality, is made to take the place of Christianity; works to take the place of faith; and the law, defiled and degraded to take the place of the glorious Gospel of redemption from the curse—a gift of God.

From the pulpit of the Nominal Church today the preaching of the cross-redemption through the precious blood of Christ and salvation through faith in his blood, and the reward of those who faithfully take up the cross and follow him—is almost entirely eliminated, especially in the cities where the worldly element more largely predominates, and worldly ideas are more thoroughly engrafted. The pulpits of today are given almost entirely to the discussion of popular subjects in which the world at large is interested, and that too from the world's standpoint, and never from the standpoint of prophecy and the outworking of God's great plan of the ages. The troubles between Capital and Labor are discussed from no other than a human standpoint, so also the temperance question, the Chinese question, the kind of amusements suitable for young people, and various flippant sensational topics calculated to allure and attract the multitudes and imprison them in a grand temple of fashion, to hear a miserable hash of mingled tradition and nonsense, on the only day of the week in which they are granted a little immunity from toil and care, and might otherwise enjoy God's free fresh air, and draw some precious lessons from his great book of nature.

All these are called "live topics," and this, "practical preaching:" but is it the gospel which Jesus and the Apostles preached? Is it the gospel for which the devout and faithful Stephen was stoned to death? for which Paul suffered stripes, imprisonment, shipwreck, and finally a martyr's death? for which John was exiled to the isle of Patmos? for which the saints have suffered martyrdom? for which Luther went at the risk of life to the diet at Worms singing, "A strong fortress is our God," was it for preaching a gospel of good works and morality that he suffered? Ah no! the preaching of the cross is to the worldly wise today foolishness, and is coming to seem more and more so every year.

There is a wide difference between the mere moralist and the Christian. A Christian is, of course, moral, but he is more; his every-day life is a continuous effort to pattern after the character of his Lord, not only outwardly, but in the molding and fashioning of the thoughts; his one business of life which takes precedence of all others, is the preaching of the coming kingdom of God, and the redemption of all through the precious blood of Christ. He will not be able, under present inherited disabilities and disadvantages, to make his walk an absolutely exact facsimile of that of his Lord, but his constant effort to do so will be apparent.

Mere morality bears no such distinguishing features, yet it is good to whatsoever extent it exists, except when used as sheep's clothing for a wolf's character; and the sooner such characters are unmasked the better. Morality is always a part of the Christian character, though the heathen world outside of the influence of Christianity is not without its moral, philanthropic and benevolent characters. And wherever these exist apart from the influence of Christianity they are traces of the original perfection and glory of humanity not yet effaced and the results of commendable individual striving against the downward current of the fallen nature, even though many such have blindly striven in the dark.

Realizing the present dearth of truth, and seeing that the waters of truth in the channels where most generally expected, are well nigh dried up, the duty and privilege of those who hold the precious treasure becomes more and more apparent. Let your light shine and keep it constantly trimmed and brightly burning. Proclaim the glorious gospel of freedom from the curse of the law, from which all are redeemed by the precious blood of Christ who gave his life a ransom, a corresponding price for all, to be testified to all in due time. Show how the law was not set aside and ignored, but magni-

fied and made honorable by having its claims and its penalty satisfied by the obedience and sacrifice of Christ Jesus before one of the fallen race could be liberated from its curse. And then on this sure (because just and righteous) foundation, show how the everlasting kingdom of God is to be established in the earth, in which the law of God will be forever honored and obeyed by the whole redeemed race. This is the gospel of great joy to all people. R. W.

HOW FAR RESPONSIBLE?

To what extent we are responsible for a correct belief of the doctrines of Scripture, is a question of more than mere curiosity. Opposite views of some of these doctrines are held by those supposing themselves to be wholly consecrated to God's will. That some are in error is evident and an erroneous belief sometimes leads to a faulty life. It must be admitted that good men—fully consecrated men—have in the past held errors, as "eternal punishment," "the Trinity," etc., to be Bible doctrines. That some of these were very useful in the Master's work, and acceptable to him in their lives, is not to be denied. At the same time, they were not permitted that glorious view of God's character that those in the light now receive. Of his plan for the world's salvation, that causes the hearts of his children now to throb with joy, they were in ignorance. While they preached *a* gospel, it was not the full gospel that is taught in Scripture, and now due to be understood by all the children of God. Many who in former years built on the true foundation, built much that must perish, and is even now falling to decay, or being burned with fire. (1 Cor. 3:11-15) Yet if these stood ready, with open eyes and open ears, to receive light and knowledge as it was offered them, what more could be required? But no one today can place himself—in responsibility—alongside those who lived half a centutry ago. The light now shines so clearly, that all who *will* may see. The errors that were so long cherished as truth, are now shown to be errors. God has raised up men, and set them as watchmen to discover the light in his Word.

Whoever will, may avail himself of helps in Bible study that a few years ago were within reach of none. If the saints of the past, who were not permitted to see the glorious lustre of our favored day, had possessed half the advantages afforded us, they had gladly accepted the truth. We conclude, therefore, that when light is due, and when our Father has placed it within reach of his children, they are responsible for its acceptance. And all true children [saints] will accept the light. They will hunger and thirst for the truth, and search for it as for hid treasure. Its acquirement is their greatest wealth. Nor will they accept all new doctrine as truth, but test it by the written word, and reject whatever is not in harmony therewith. There are no deaf ears, no closed eyes among *them*. The traditions of men that make void the word of God cannot retain a place in their hearts. *"The law and the testimony"* are their sources of light.

What, then, can be said of those claiming full consecration to the will of God, who are yet in darkness regarding his character and plan, "and going about to establish" a plan of their own? While we stand ready to extend the mantle of charity over all that ought to be covered, let us not be too willing to excuse that which God condemns. In God is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie.—1 John 1:5-6.

S. T. TACKABURY.

[We believe in this "harvest" every *saint* will be brought into contact with the truth—the light now due and now shining. It will test them and gather into oneness (Matt. 24:31) each one, as surely as the "harvest" in the Jewish age sought and found *every* "Israelite indeed" in whom was no guile. Let us not hinder, but advance, the work of separation of wheat from nominal professors. And while confident that no tares will be gathered, let us have confidence also in the Chief Reaper that not a grain of ripe wheat will be left ungarnered. We might, and do, err in our judgment as to which are wheat and which only the imitation, but the Chief Reaper knows the heart.—EDITOR.]

ANOTHER "CHOSEN VESSEL"

The following letter will, we know, be read with deep interest by you all. What do you think of it? What shall be done? —EDITOR.

New York, August 23, 1886.

DEAR BRO. RUSSELL: Truly *the entrance of his Word giveth light!* Your book, "Millennial Dawn," has been used by God to so illumine his divine revelation that the glorious view seems to have left me like one in a trance. Trained, as I have been, in the most rigidly Calvinistic school of thought, my whole self naturally and quickly assumed the defensive as I caught the spirit of the book in its opening pages. But God had beyond all doubt, been preparing my mind and heart for the childlike reception of his truth. And laying aside all prejudice, preconceived notions, and "traditions of the elders," I closeted myself for the greater part of three days with my Bible and "Dawn" and earnestly seeking, in prayer, the guidance of God's Holy Spirit to lead me into all truth, I feasted upon the fat things and drank in the precious truth until I could almost say with Paul, "Whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth."

I have long since become dissatisfied and disheartened concerning the clash and din of jarring discord among opposing creeds and rival sects composing the heterogenous "mass of baptized profession"—each division, large or small, wresting the Scriptures to conform to its own particular phase of belief, causing the Word to appear so distorted that its divine Author would fail to recognize his own production.

But, blessed be God, the Scriptures, in reality, cannot be broken, and however men may seem to pervert them to support their peculiar views, they remain unchanged and unchangeable —the Rock of Eternal truth! I praise God that he has made you instrumental in opening my eyes to behold the beautiful symmetry which the Word exhibits in the marvelous combination of its manifold and multiform parts, and in unstopping my ears to hear the delightful harmony which its many and varied notes produce when taken in their entirety.

I have, some time since, presented my body a living sacrifice unto God, and have been indeed a partaker of Christ's sufferings.

I came here nearly a year since, a young Presbyterian clergyman, longing to reach with the gospel message the tens and hundreds of thousands of people who are not reached by "the churches." I came not knowing where my support was to come from, but soon engaged to take charge of a "Mission."

Having failed during the fall and winter to bring the "neglected classes" within the Mission building to hear the gospel, I began in May a more aggressive method, as indicated by the enclosed clipping. And for thus breaking away from the customary methods which had proved futile, and going out "into the streets and lanes of the cities." I immediately lost caste with the Church and my ministerial brethren. The controllers of the Mission requested my withdrawal, and the committee from a large Presbyterian church in this city, who had engaged me to preach for them during this summer, waited upon me and requested me to release them from the agreement. They wanted not a man in their pulpit who had so little regard for his clerical dignity. Since which time I have been proclaiming what *I believed to be the truth* by preaching in the open air, and by the distribution of tracts and other religious literature, and by posting up bold-type Scripture texts on fences, telegraph poles, etc., through the city. I have received nothing in the way of support except what God has sent me in unexpected ways—enough to supply the "bread and water" for self and little family.

Now that I have received the truth as God has permitted you to present it to me, I long to proclaim it, and to give my whole time and attention to the work of spreading it abroad. Can you suggest ways and means? I am prepared to and expect at the next opportunity to withdraw from all "ecclesiastical" connections.

The God of all grace bless you in your work and labor of love. Yours in glorious hope in Christ. ———.

ENDEAVOR to be always patient with the faults of others, for thou hast faults and imperfections of thine own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will?—*Kempis.*

BEWARE!—Flatterers are the worst kind of traitors for they will strengthen your imperfections, encourage you in all your evils, correct you in nothing, but so shadow and paint your follies and vices that you shall never, by their aid discover good from evil, vice from virtue."

VIEW FROM THE TOWER

As a striking indication of progress in religious thought, notice the fact that the influential class of religious people known as Congregationalists is about to split upon the question. Is there, or is there not, *probation after death?* The question has been under discussion at two general meetings recently, and is thus stated by the Pittsburgh *Dispatch:*

IS THERE MERCY FOR MAN AFTER DEATH?

Des Moines, Ia., Oct. 3.—Members of the American Board of Foreign Missions are arriving here for their annual convention, which begins tomorrow. There is going to be a great controversy, the preparations for which have agitated Congregationalism during the past three months. The question at issue is whether or not sinners are irrevocably condemned at death to eternal punishment, or are subject to a period of probation and possible salvation beyond the grave. This issue is known to theologians as the Andover question. It is raised in the present instance by the Missionary Board's rejection of those candidates for mission work who cannot declare an utter unbelief in the possibility of repentance after death. So heated has the feeling become that several churches, to resent the repulse of men put forward by them for foreign missionary service, have declined to take up the usual mission collections until after the Des Moines meeting. Further importance attaches to this convention because the National Council of Congregational Churches will meet in Chicago on the week following, and the result at Des Moines will be looked for anxiously as in a great measure a test of the strength of the two parties to the dispute. In a general way the issue may be stated as drawn between old-school believers in endless damnation and those who have been affected by the tendency of the times toward a liberal interpretation of the Scriptures. The National Council will probably have to amend the creed or reaffirm the one now in use, for the trouble in the American Board of Foreign Missions seems to hang upon a doubt as to the true and only genuine doctrine of Congregationalism. The matter has been the subject of clerical discussion for years, and the way the Board of Missions became involved may be told briefly.

In 1880 the National Council met at St. Louis. The debates on the doctrine of punishment and probation had become so hot, that many of the more conservative members feared that the foundations of the Church were being undermined. As a preventative to such a calamity they prevailed upon the Council to consent to a revision of the creed. They wanted the question at issue so definitely settled and expressed in words used according to their modern meaning, that there could no longer be a doubt as to what was the true belief of Congregationalists. So, by a complicated process, a committee of twenty-five was chosen to take charge, with final power, not even the National Council having the right to revise, inspect or amend the report. After three years this committee completed its task and reported the creed directly to the churches through the press. Two members of the committee withheld their names from the document because they felt that certain articles bearing upon probation, which they had submitted, should have been incorporated in the creed. As a rule the creed met with glad acceptance, not the less joyful, perhaps, because it was silent on the points that had raised all the hue that had led to the revision. The theory upon which these points were omitted from the new creed was that the Scriptures were not so explicit upon them as to warrant dogmatizing one way or another. The revision of the creed failed to act as its advocates had hoped, for it not only did not check the discussion of doctrines of probation and punishment, but soon a new cause of discord was thrown into the camp through the Mission Board.

The present difficulty grows out of the fact that Dr. Alden, of the Mission Board, who is a firm believer that there is no probation after death, refused to send to the mission field candidates for the mission work who believed the contrary. In this matter it is claimed that Dr. Alden has used his official position to impose on candidates articles of a creed that have been rejected, and that by doing this he has greatly hampered church work. This has called forth opinions pro and con in letters in church publications, and in some cases contributions have been withdrawn until the Board settles the matter.

The same question is brewing in all denominations, and must sooner or later develop a split between those who can reason and those who will not think or cannot reason. The question strikes Congregationalism sooner than some other denominations, because it represents religious democracy, is less under clerical jurisdiction, and is largely composed of independent, intelligent, thinking people.

The question at issue has for some time been stealing quietly, almost unperceived, upon thinking Christian people. The time was, when the doctrine of the eternal torture of all but the few saints was generally preached and generally accepted, one church edifice in this city gaining the distinguished title of "Brimstone Corner." But this is no longer: "eternal torture" is seldom preached before a cultured audience now, for very shame. And though the people still subscribe to the doctrine in accepting the creed and joining any of the various Christian denominations, yet, thank God, they are coming to see better and accept those creeds with *mental reservations.* It is a pity and strange that they do not see this to be wrong—that they are acting a lie, when they outwardly profess a faith which they do not inwardly hold.

No longer do our Presbyterian and Baptist friends preach about "infants in hell," nor confine all hope of salvation to "the elect *children of believers*" in their preaching, though the written creeds stand just as they were. The growing intelligence of the people cannot long be fettered by the creeds made a century or two ago by fallible men, who, however well meaning, were wrong in attempting to put "iron shoes" upon all the intellects of those coming after them. Unintentionally they were in this the tools of the Prince of darkness, opposing the unfolding of God's Word which as the shining light was to shine *more and more* until the perfect day.

The nominal church, cold and selfish was spurred into charity in mission work by pity for the heathen millions, whose everlasting destiny they were led to believe depended upon their liberality and effort. Doubtless this false idea has prompted a larger work of "witnessing" to the cross in all the world, than would have been accomplished otherwise: and yet fewer missionaries inspired by the truth, and the love of it would doubtless have done more good and have thrown much more light upon the real value of the cross.

Even heathen minds can see that there is something wrong with the doctrines of so called Orthodoxy; for missionaries declare that if they preach in full the creeds of the denominations they represent, they would make *no converts.* The heathen do not consider it "good news" nor will they accept, the teaching that a just God, worthy of their worship has sent all of their forefathers to eternal torment *because* they had not believed on Jesus, of whom they had never heard.

The rupture between creeds and thinking people is coming surely and steadily, and at it all might well rejoice, were it not for one very sad feature connected with it. The unfavorable feature is this: Many have come to regard their creeds and especially the everlasting torment dogma and the limit of probation to the present life and age, as the *teaching of the Bible;* and hence in breaking from and discrediting their old creeds (not *very* old either,) they are at the same time leaving the Bible, the appointed "lamp," to follow their own imperfect *reason;* which though better than their old creed is useless on religious subjects if unguided by the Divine Revelation.

Thus it is with our Congregational friends, in the question above noticed, which instead of being called "Probation *after* death," should be called Probation *in* death; for the views above referred to are, that when a man is dead, in some place, they know not where, he has a further chance to come to a knowledge and obedience of the truth and to secure everlasting life. In this we see the bad result of such a tearing apart of reason and creeds and neglect of the sword of the spirit, the word of God, which could have *cut* the two apart perfectly. In tearing them apart some of the errors of the creed still adhere to their reasonings, and some truth adheres to the creed which they are casting away.

In this case the creed claims that eternal torment is the penalty of sin. If so, reason says then Jesus Christ did not give a ransom (a corresponding price); for he did not suffer eternal torment. Thus the foundation of true faith is cast away, or rather in most cases they slip their building off it, onto the sands of conjecture and human assumption. Next they reason, If eternal torment is the penalty, surely there must be a *future* hope despite our creed. So they reject the part of their creed which limits probation, but hold to that part of it which declares eternal torment to be the

wages of sin. In it all, the Scriptures are neglected, and not called upon as the final arbiter between old creeds and reason; hence though accepting of future probation they do not get it as the Bible teaches it, but oppositely. They expect or hope for a probation *in* death, while the Bible teaches that "in death there is no remembrance" of God (Psa. 6:5; 15:17. Eccl. 9:5.) and points us to a *resurrection* of the dead as the great means to the end, for bringing all to a full *knowledge* of the truth, which God has declared to be his will, (1 Tim. 2:4.) In this we see the evil result of an endeavor to limit truth and knowledge by fixed creeds. It is subversive of truth, and misleading to all in any degree bound thus.

Dear Brethren and Sisters, hold up the Royal banner upon which is inscribed "Restitution"—"Good Tidings of great joy which shall be unto all people" and hold up with it as a torch, in the light of which alone the inscription may be clearly read—the RANSOM. Tell it to all, "The man Christ Jesus, gave himself a *ransom for all,* to be testified in DUE TIME."—1 Tim. 2:6.

EXTRACTS FROM INTERESTING LETTERS

Philadelphia, Pa., Sept. 12, 1886.

BELOVED BROTHER: I should feel ashamed to be always ready with an excuse from more active service to any of the household who may yet be without the truth with which we are so richly blessed.

I seem to have become partially forgetful and drowsy (spiritually) lately and for that reason my interest and appreciation became slightly dulled, and the enemy took advantage of it.

I pray our dear Master to bring the whole truth home to my own heart, and inspire me with greater love for him and his words.

One thing that withholds me from such *outside* work as visiting from house to house, open air preaching, etc., is the saying of our Head: "Give not holy things unto the dogs; neither cast ye your pearls before the swine, lest they *trample* upon them and turn again and rend you." In this connection I have just found in the gospel by Mark, 6:30, 31, something which might apply to us at present. Is it a forced application? Have we all truth, or do we not need a little "leisure to eat" when He has girded himself and is serving us with meats in due season?

A brother in Christ, R. W. H—.

We are glad to know that the brother's natural timidity has not full control of him. Mark 6:31 should be read in connection with verses 34 and 37. We think it had reference merely to needed physical rest from *arduous and incessant* TOIL AS PREACHERS, and that it was by no means an intimation that preaching was not proper, and not their special work. Jesus said, "I send you forth" and "as ye go preach;" and of the Christ head and body it was prophetically declared, "The spirit of the Lord God is upon me, because he hath *anointed me to preach* the good tidings to the meek." All the anointed body, following the example and footsteps of the Leader and Head, are *preachers;* they cannot help it; the good tidings are too precious to keep. Their anointing impels them to preach, so that to us, as to the earlier members of the anointed body it is, "Woe is me, if I preach not the good tidings."

It would be a serious loss if the Lord would refuse to use us as his embassadors and heralds—a loss of our chief joy and privilege in the present life.

Yes surely, our Lord wishes us to "eat" while he serves us with the food; but, we should observe *how* the Lord serves. Is it not by using willing members of the body, that he serves the various members? It is to the *very few* indeed, that the Lord hands truths direct, and not through others. In fact we may say that it is *only* to those who are *serving the others,* that the Master directly hands the precious viands.

"Cast not your pearls before swine," should not be used as the brother has applied it. Jesus did not class all Israelites as swine in his day; for he spent three years preaching to them the kingdom, etc., and sent forth twelve and then seventy other disciples also, to preach the same, saying, "The harvest is plenteous, but the laborers are few," "Go ye also into the vineyard," etc., etc. Jesus and the eighty-two ministers he sent forth, did not go forth casting pearls before swine. And so in this harvest: those who go forth to seek the wheat, to gather the elect from every part under heaven, should not thus apply it in their work.

The meaning of the expression is in brief this:—There are *"deep"* as well as surface truths. The rich pearls and nuggets of truth are *for* those who will dig and search as men search (self-denyingly and faithfully) for silver. Those who have received the truth know that they received the simpler features first, and thus they should try to give it out to others. Before showing the *"deep things of God,"* our precious pearls of divine wisdom and grace, to those about us, we should make sure that they are such as would appreciate them. We should first present the simpler features of truth, and those requiring less faith and spiritual discernment. If they are not interested in those, then do not cast the (to you) yet more precious truths before them; for surely they would not appreciate them, but would think you foolish and injure your influence and the truths you advocate.

God blesses the messengers of his glorious truth *as they dispense it* to others. He that watereth others is more abundantly watered himself than if he attempted to merely sponge, or absorb the truth.

Was it not *the most active apostle* that had visions and revelations and knowledge more than all the others? Work in and for the truth, thus differs from working in and for sectarianism.—EDITOR.

BE NOT WISE ABOVE WHAT IS WRITTEN

Marshall County, Ala., July 30, 1886.

ELDER C. T. RUSSELL, DEAR BRO.: Enclosed find money for which please send me by mail the "Millennial Dawn."

From reading the "Food" about a year ago, I was led to see the truth on the "Plan of the Ages," and now I do not stop at your liberal salvation, but can see the salvation of *"all"* clearly taught in God's Word. And I'm trying to preach it with all the strength the Lord gives me.

Yours in his love,

J. B. SHERRELL.

In reply:—

Beware, dear brother, lest you fall into a common error of swinging from one extreme to another—from believing in the everlasting torture of nearly all, to believing in the everlasting salvation of all.

You put quotation marks about the *"all"* to indicate that you refer to Scripture texts which mention the salvation of all, as the basis of your hopes. Let me remind you that in these columns, also in the pamphlet "Food" and in the "Millennial Dawn," which we have mailed to you, all the Scripture texts which refer to the salvation of *all,* are recognized and given weight and place harmonious with the remainder of the Bible—a thing which you cannot do, with your present views expressed above.

We teach, as you know, a full and complete salvation for *all* mankind, from the guilt, condemnation and penalty of the *first trial* in Eden, and from all the contingent wrong doings and weaknesses, physical, moral and mental, which flow to us as the children of Adam and heirs of his weaknesses. This is the "common salvation" secured for *every man* by him who gave his life a ransom for *all;* and all must have the full benefit of that salvation "in due time"—in the next age, if not in this.

Is this not a salvation of *all* from sin and death? Does not the Bible in all its passages which refer to salvation of *"all"* indicate that it is the salvation from *Adamic death and condemnation?* Does a single passage refer directly or indirectly to the everlasting salvation of any, who, when saved from the Adamic death and given the privilege of life again by the Redeemer and Restorer, shall *then* reject it and sin wilfully? In other words, Is there an everlasting salvation mentioned for that part of the *"all"* saved from the first condemnation in Eden, who after being tried in the second trial are found unworthy of life and worthy of the second death? (Matt. 25:41, 46; Rev. 20:9, 15; 21:27; 22:14, 15, 19.)

There is no intimation that God will ever compel any one to accept of the gift of life everlasting. It is quite sufficient that he provides through Christ an opportunity for every man to come to a *knowledge* of the truth, and to an *ability* to live in harmony with the Law of life. The matter is put as an *invitation* in the present age, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." So of the next age it is written, "The spirit and the bride say Come! . . . And whosoever WILL, *let him* take the water of life freely."

The parable which speaks of *compelling* some to come in, refers to the present age, and not to the next. The Scribes and Pharisees were by their profession, education, etc., the ones originally invited to the Gospel feast, but they heeded

not the announcement, "The Kingdom of Heaven is at hand." The messenger then went into the streets and lanes and byways of that people [city] and selected a goodly number, but not sufficient to fill the number which God had designed should constitute the Temple class, in which the world at large should be blessed and have access to him. So then the call to this feast was sent out into the "highways"—outside the city [or Jewish people] to all nations and will gather enough to complete the designed number. It here reads "*compel* them to come in," but the translation would be better *constrain* as the Revised Version renders it.

Let us beware how we permit reasoning to go beyond the facts set before us in the Scriptures. We might indeed reason, that when all come to a full knowledge of the truth, with full ability to obey and enjoy the favor of life everlasting, that they would be very foolish to do anything else. And yet we should take God's foreknowledge and its revelation as much superior to our reasoning as in other things we have proved it to be. He not only tells us of the grand provision of the future age, when whoever will may have life freely, but he tells us also that some will not accept life on the conditions he offers. God as clearly pictures to us the book of life wherein are written the names of those found *worthy* of life, as he on the contrary symbolizes the second death as a lake of fire, destroying those found unworthy in that trial.

The fact that a being could have full knowledge and ability, and yet wilfully choose evil, presuming on the love of God to avert its consequences, is clearly proved by one case concerning which we have positive information. For over six thousand years Satan has had good and evil and their results before him, and yet he is an open and wilful adversary of righteousness. God who can read the future as we do the past, informs us that the further unfoldings of his plan in the Millennial age will make no different impression upon him, but that when loosed or permitted to manifest his will in the end of that age, Satan will rejoice in iniquity as before; and God calls all his children thus to witness to his righteousness in the destruction of Satan and all his messengers [co-workers in evil] in the second death.—Matt. 25:41.

Ask yourself what object there could have been in the permission of evil in the world, or what object there could be in appointing a day [age] of resurrection from the great sentence, and penalty, or of the future trial,—if there will be no *trial* as to the willingness of the creature, but merely a trial of the ability of the Creator to *force* obedience. Surely the ability of the Creator is not in question that it need be tried, hence if trial there is to be, as the Scriptures assert, it must be man's willingness that is to be tested.

Had God intended to force obedience and life upon man against his will, he might as well have done so at first, and avoided the first as well as the second trial, and the first as well as the second death. Nay, would it not have been better to have *forced* the obedience at first, than to have allowed all the anguish, pain and evil which have been, if God must in the end *force* every creature. But no, God seeketh such to worship him as worship him in spirit and in truth. He does not desire forced obedience and forced love. Those who need force after they have had *full* opportunity to know and do God's will, will only receive the force of destruction, being unworthy to enjoy the favor of their Creator. Liberty to choose, or free moral agency, is above all other characteristics the liberty and likeness of God in his creature. To destroy it would reduce man to a mere machine. God seeketh not such worship, and hence it is written: "The Lord preserveth all them that love him, but all the wicked will he destroy." (Psa. 145:20; 37:18-20.)

The redemption and second trial are granted as a favor, to prove who are *wilfully* wicked.

Re-examine, dear brother, and do not allow your fallible reason to lead you outside the Divine plan of the ages. Be guided by God's expressed plan. Reason finds full satisfaction in God's plan only. Those who claim a universal, everlasting salvation, are by the same line of false reasoning invariably led to deny the ransom.

THE SECOND DEATH

Rev. 21:8.

The term death signifies destruction, extinction. We see it about us on every hand and have the inspired record of its cause in the Apostles' words, "Sin entered into the world, and *death* by [as a result of] sin." Rom. 5:12. True the word death is sometimes used in a figurative sense, but behind all these is the *actual* death from which all figures are drawn; the death which "passed upon all men in that all are sinners."

The term "*second* death" is specific and cannot refer to a figurative use of the word death. When anything is called a "second" it recognizes one, and only one preceding it, of the *same kind.* If the expression second death refers to a second *figurative* death, it would imply that there was but *one* figurative death before it. This we know would be nonsense; for any word can be used in a thousand figurative forms. It must therefore refer to *actual* death, not figurative. It recognizes but the one death preceding it, the first death. The penalty of failure under the second trial is *thus* brought strikingly in contrast with the penalty of failure under the first trial.

The "second death" is specially mentioned in connection with the closing scenes of the Millennial Age; and if from that standpoint we look backward to see what death it relates to, or repeats as a second, none could reasonably stop with any of the figurative uses of the word death. All, we think, must see that it refers back to the calamity (death) which entered into the world and passed upon all men because of Adam's failure when on trial as our representative.

Adamic death—the loss of existence and all right thereto—was the *first* penalty, the result of failure under the *first* trial of mankind for life. The second death is pointed out to us in Revelation as the *second* penalty, the result of failure during the *second* trial of the world, of a class not worthy of a place in the "book of *life.*"

None are prepared to understand the book of Revelation except those who understand clearly the general plan of God, the plan of the ages. Only these can see that God judged the world *once* representatively, and because of its failure condemned it; how then he redeemed or purchased mankind out of *that* condemnation and death, and made provision for a second trial for all, under the one who was his agent in their redemption. As it is written, "He hath appointed a day [period] in which he will judge [give *trial* to] the world, in righteousness, by that man whom he hath afore ordained, Jesus Christ." If God has appointed such a day or time of trial, it must be another, a *second trial,* for Scripture assures us of the first (Acts, 17:31., Rom. 5:12, 17-19), and the penalty of that failure we see all about us.

Those who will have *another* trial must in some way get free from the condemnation or sentence of the first trial (death), else a second trial would be useless. God cannot admit that there was any injustice in that first trial, and cannot *set aside* his own sentence. If it was just and right, to set it aside would be unjust and wrong; and a new trial, while the sentence of the first trial is firm, uncancelled, would be only a mockery, for it could not reverse the first sentence of the righteous Judge.

But God has made provision for the canceling of the sentence of death, (extinction,) which came upon all through Adam by providing a *ransom* for all, whereby all may have a second trial, in which the one who redeemed them will be the judge, ready and willing to grant every needed aid to those desirous of availing themselves of this second offer of life. While very few indeed come to this knowledge and second trial in the present time, *all others* shall be brought to it in the Millennial age, because such is God's plan, and full provision for it has been made both in the *ransom* for all, and in the appointment of a time or age for judging all.

Every trial must reach a conclusion and have a sentence. The first trial in Eden, ended with a sentence, as we read, "Sentence came on all men to condemnation." (Rom. 5:18. Diaglott.) The second trial is to have a sentence also. The few who in the Gospel age come to a *full knowledge* of the truth are on their *second* trial. If they obey the truth they are counted worthy of life, and their names will be written in the book of life, and will be confessed before the Father and the holy messengers, while those who *sin wilfully* after they have come to a full knowledge of the truth, who despise the favor of the ransom after having been justified and sanctified (Heb. 6:4-6 and 10:26, 30.), are sentenced as unworthy of life; and this being their second trial, the sentence is to the "second death" as distinguishing it from the first sentence which came upon all men as the result of the first or representative trial.

While during the Millennium when the world is getting its second trial, some of the conditions will be different from the present, yet the *main* conditions or tests of the trial will

be the same as now. That is to say, the *world* will then be on trial to prove who are worthy of life (the second life—restitution) and who worthy of death (the second death—final extinction).

Life was the original *gift* of God to his creatures. Representatively he then *tried* them. In Adam's disobedience the first trial, the first or original gift of life was forfeited, lost, for all, and death (the first) came upon all. Through another representative all were *redeemed* from the first condemnation, the first death sentence, justified to life *again*—a second or restored life. A second trial is granted to every man to prove (this time *individually* and not representatively) which are worthy to retain God's gift (life) everlastingly, and who are unworthy of it. This is the *second* offer of this gift of life (second life). This time it is offered *through* Jesus Christ our Lord, who as the Father's faithful agent gave himself for our *ransom:* and those found unworthy of this second life, under this second trial are sentenced to death—the second death.

The failure in the first trial was the result not of imperfection; for God created man "upright," "very good," "in the image of God," but it was the result of lack of experience, lack of knowledge. This lack of knowledge, God was ready and willing to supply the place of, for he proposed to give man the benefit of *divine knowledge* through laws and instruction. But as God had foreseen and saw good to permit, man chose to make an experience of his own by disobeying divine counsel. God has redeemed all from that first transgression and its condemnation and granted another, a second trial, knowing that some after their bitter experience in disobedience, will in the second trial choose life, by choosing to be obedient to all his just and loving arrangements and laws.

The second trial is final. There is no hint of another redemption for any who in the second trial are found worthy of the second death, unworthy of the second or restored life. On the contrary we are assured that any who spurn this second offer of life need hope for no more favor; for "Christ dieth no more," death shall never again have dominion over him;—he is death-proof, immortal, now. A third trial is never suggested in Scripture; consequently there could not be a *third death*, and none is mentioned. Furthermore, none who have reasonable minds and comprehend the subject fully, could expect a third or more trials; because the second is arranged on so comprehensive a scale as to leave no use for more. The Millennial age will furnish *full* KNOWLEDGE and *full* ABILITY to all. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Heb. 2:14.) The weaknesses of heredity will no longer weigh men down; it will no longer be a true proverb, "the fathers ate a sour grape [of sin] and the children's teeth are set on edge. But then it shall be, that he that eateth the sour grape (sinneth), *his* (own) teeth (only) shall be set on edge. The soul [being] that sinneth [*wilfully* and deliberately against full light and ability] IT SHALL DIE."—See Ezek. 18:20 and Jer. 31:29, 30.

It should not need much argument to convince any reasonable being that the *second* trial for the second or redeemed life is here referred to, and not the *first* trial in Eden,* on account of which we are born in sin, shapen in iniquity, and come forth to a few short years of dying and groaning. It clearly refers to the trial of the world in the Millennial age, the second trial; and it shows, as we have already seen, that in that trial some will be found worthy of the second life, and that the wilful sinner will share in the second death, the penalty upon all failing under the second trial; the conditions of which could not be more favorable than they have been arranged for.

* In this as in other connections it should be borne in mind that the Jewish people, their covenant of life by obedience, etc., was only typical of the world, including themselves, in the second trial under the New Covenant which theirs typified.

CHOOSE LIFE THAT YE MAY LIVE

"I have set before thee this day life and good, death and evil." "I have set before you life and death, blessing and cursing; therefore *choose* life that both thou and thy seed may live."—Deut. 30:15, 19.

We come now to the consideration of other scripture statements in harmony with the conclusions set forth in the preceding article.

The words here quoted are from Moses to Israel. To appreciate these words we must remember that they as a people and all their covenants, etc., had a typical significance. The above words "choose life" seem to imply that Israel was placed upon trial for life or death. But not so, they like all others of the race were already under condemnation of death through Adam's disobedience in the first trial, and could not be placed on full trial again, until *redeemed* from the first condemnation or curse of death.

God knew that they could not obtain life by keeping the Law, no matter how much they would *choose* to do so, because they like all others were weak, depraved through the effect of the sour grape of sin which Adam had eaten and which his children had continued to eat. Thus as Paul declares, the Law given to Israel could not give them life because of the weakness or depravity of their fallen nature. Rom. 8:3, Heb. 7:19 and 10:1-10.

Nevertheless God saw a benefit to them from even an unsuccessful *attempt* to live perfectly; that it would develop them as well as show them the need of the *better* sacrifice, the ransom, and a *greater* deliverer than Moses. And with all this it furnished a pattern or shadow of the great second trial insured to the whole world (which Israel typified) secured by the better sacrifices for sin; which was there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Seeing thus that the trial for life or death presented to Israel was but typical of the great second trial and its issues of life and death—second (or restored life and second death—may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the *two* issues, life and death. All will then be called upon to decide, and a choice must be made, and the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial, under most favorable opportunity.

This second trial and its sentence and result is shown also in the words of Moses quoted by Peter (Acts 3:22, 23), "A prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear [obey] in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose *life*] shall be *destroyed* from among his people." In few words this draws our attention to the World's second trial yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has *redeemed* from the first condemnation. It shows too the *conditions* of the second trial to be righteous obedience, and that with the close of that trial some will be adjudged worthy of the second or restored life, and some worthy of destruction—second death.

Jesus having redeemed all by his perfect and precious sacrifice is the head of this great prophet, and during the Gospel age God has been selecting the members of his body, the little flock, who with Jesus shall be God's agents in judging the world. "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2.

The Lord presents the same matter to our attention in Matt. 25:31-46. There in few words he shows the trial of the world (not the church, which as members of his body are with him in glory during that Millennial reign—judging, ruling and blessing the world), and concluding the illustration of the second trial our Lord also shows the same two classes noted above and their opposite rewards—the one class who obey and come into harmony with his arrangement enter fully into the blessing of the second life, and are therefore called "blessed." The other class with *every opportunity* obey not, and experience the second condemnation of death, the "second death," and are thus "cursed" or condemned again.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man . But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other *thing* and *principle* and *being* out of harmony with Jehovah. "God will bring *every* work into judgment with *every* secret thing."

The "Judgment to come" will include the judgment to condemnation of all false *systems*—civil, social, and religious. These will be judged, condemned and banished early in that Millennial Day, the light of truth causing them to come into disrepute and finally to flee away. This judgment comes first in order, that the trial of man may proceed unhindered by error, prejudice, etc. It will include also the trial of "the angels which sinned"—those angels which kept not their first estate of purity and obedience to God. Thus it is written by the apostle of the members of the body of the great

Prophet and High Priest who is to be Judge of all—"Know ye not that the saints shall judge angels?"—1 Cor. 6:3.

This being the case, the *condemnation* of the second trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for failure under the first trial. In a word the second destruction at the close of the second trial is an utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation. Thus the second death is to the perfect future age, what Gehenna the Valley of Hinnom—was to the typical city and kingdom of Israel. It will destroy and consume *totally* whatever is cast into it. (See article Undying Worms and Quenchless Fires).

Thus seen the second death does not mean simply to die or be destroyed a *second time;* for some things will be destroyed in the "second death" which never were destroyed before; for instance, Satan never yet died, so it could not mean death a *second time* to him. So too some of the *systems of error* which will be destroyed in the Gehenna, which is the second death, never were destroyed before: hence this second death in which they will be destroyed cannot be considered as their destruction a *second time.* The second death, or destruction, is the name of the destruction which will come upon *every evil thing* as the result or verdict of the second judgment, the "judgment to come."

THE LAKE OF FIRE AND BRIMSTONE WHICH IS THE SECOND DEATH

Rev. 21:8.

Several prophetic pen pictures of the Millennial Age and its work in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the balance of the Scriptures as just noted in the preceding articles.

Chapter 20 verses 2, 4, 11 with verses 1, 2, 10, 11, of chapter 21 shows the beginning of the age of judgment, the restraining of blinding errors, and misleading systems. The beast and the false prophet are the chief symbols and represent organizations or systems of error which we will not here pause to explain. (We have done so heretofore, and will do so again D. V. in a succeeding volume of Millennial Dawn.)* This judgment against the "thrones" of the present time, and against "the beast and false prophet" *systems,* follows speedily upon the introduction of this Millennial judgment reign. The thrones of present dominion of earth will be "cast down" and the dominion transferred to the great Prophet and Judge. (Compare Dan. 7:9, 14, 22.) And the systems of error will be speedily judged worthy of *destruction,* the lake of fire, the second death.—See Rev. 19:20.

Thus the *second* destruction (or death) begins quite early in the new Judgment—with the systems of error. But it does not reach men as individuals until they have first had full trial with fullest opportunity to choose life and live forever. Chapters 20:12, 13 and 21:3-7 indicate the blessed favorable trial in which all both dead and living [except the church who are with Christ Jesus, kings, priests, joint-heirs, and judges] will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their *works.*"

The grand outcome of that trial will be, a clean Universe. As the Revelator expresses it, "*Every creature* which is in heaven and on earth . . . . heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt that when in the close of the Millennial age God will again for a "little season" permit Evil to triumph, in order thereby to test his creatures then thoroughly acquainted with both good and evil and the consequences of each, and to demonstrate to all of them his justice, that those who finally prefer and choose evil will be cut off, destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read regarding that testing, that Satan will endeavor to lead astray *all* mankind whose numbers will then be as the sand of the sea for multitude: but that *many* of them will *choose* evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we cannot suppose. However, when God does not tell us either the number or proportion of those found worthy of life, and those judged worthy of death (the second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one shall be destroyed in that "lake of fire and brimstone" (figurative of utter destruction, as Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for *willful* evil doers, who like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and not notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, restitution, and second chance for man, instead of leading these to an abhorrence of sin, will lead them to suppose that God is too loving to cut them off in the second death, or that if he did so, he would give them other and yet other chances. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for wilful sin. But they shall go no further, for their folly shall be manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the divine Ruler. Such are called the angels (messengers, followers, servants,) of Satan. And for such, as well as for Satan, the utter destruction of the second death is prepared by the wise, loving and just Creator. And so, in the parable of the sheep and goats the latter are called messengers or servants of Satan. To them he will say, "Depart from me, ye cursed [cursed a second time, having been relieved and released from the first curse of death and now condemned or accursed a second time for their *own willful* sin] into everlasting fire, prepared for the devil and his messengers." The *fire* is a symbol of *destruction* as much as the sheep and goats are symbols, hence the thought would be as in Revelation—everlasting destruction—the second death.

And so we read, These shall go away into everlasting punishment [Greek *kolasin* "cutting off" from life—the same word is used in Greek for the cutting off of branches from a tree]: they shall go into the punishment prescribed for *willful* sinners under the second trial, namely the second death.

Everlasting torment, mark you, is not the punishment, but *death:* "The wages of sin is *death*"—cutting off from life, extinction.

An inference may be drawn from this parable, from the figures used by our Lord, that the willful sinners who will go into the second death will be few compared with the obedient who will enter into life; for sheep are much more numerous that goats.

The true character of the goat class is portrayed in Rev. 21:8. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother haters], whoremongers, sorcerers and idolators [such as misappropriate and misuse divine favors, who give to self or anything or creature that service and honor which belongs to God] and all liars—"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and *seek* for it, and at cost defend and hold it], shall have their part in the lake which burneth with fire and brimstone [the *Gehenna,* symbol of utter destruction], which is the Second Death. Such company would be repulsive to any honest, upright being. It is hard to tolerate such *now,* when we can *sympathize* with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often when we would do good, evil is present with us. But in the close of the Second Judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be abhorrence and detestation to *all* in harmony with the King of Glory. And we shall rejoice when, the trial being ended, the *gift of life,* which these shall have proved themselves unworthy of, shall be taken from them, and the corrupters of the earth and all their work and influence shall be destroyed.

Rev. 23:10, tells us, that after the final test in the end of the Millennium, Satan will be cast into the lake of fire (symbol, like Gehenna, of *utter destruction*), and reminds us of the beast and false prophet, the *systems* which in the Gospel age deceived some, saying that they (these systems) shall be tormented, day and night, forever; or, as expressed

* [See Volume VII, Studies in the Scriptures.]

in Chap. 19:3, speaking of one of these systems, "Her *smoke* rises up forever and ever." That is to say, the remembrance of, or lessons attendant upon the *destruction* of the systems of deception and error, will be lastingly remembered—as smoke continues after a destructive fire has done its work.

Verse 9 tells of the *destruction* of those who join with Satan in the last rebellion, and verse 15 tells us of that same destruction under the symbol "lake of fire."

Verse 14 says: "And death and hell [*hades*—the tomb] were cast into the lake of fire [*destruction*], this is the second death"—the lake of fire.—*Sinaitic MS.*

"Death and hell" [*hades*] is used several times in this book as expressive of the *first* death. Hades is the state or condition of death, and is sometimes translated the grave. It is called a great prison house, because those who enter it, though actually extinct, are *reckoned* as not extinct, but merely *confined for a time*, and to be brought forth to life, liberty and a new trial by him who ransomed them from the penalty of the first trial. It is in view of God's purpose and promise of a restitution of all and a second trial, that the tomb is spoken of as a great "prison house," in which the captives of death (the Adamic, or first death) await deliverance. Though dissolved in death, the identity of each being is preserved in the mind and power of God, and will be reproduced in due time by resurrection power. Hades, the prison, the tomb, is referred to by the prophet, the Master himself, and the apostles. (Hos. 13:14; Isa. 61:1; Luke 4:18; John 5:28; 1 Cor. 15:55.) The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. If we believed that death ended existence forever, all hope of release of the dead would vanish, and we would not think of them *as* in prison, nor hope for their deliverance.

Apply this thought to the verse under consideration, and it implies this:—The first death and the hopes of resurrection, which, by God's favor, were attached to it, will pass away or be utterly destroyed in the second death. From that time forth there will be no such thing as death under the first sentence, because of Adam's sin, and a hope of resurrection from it. That will all have been accomplished; every prisoner will have been set free from all that guilt, condemnation and penalty of the first trial, and the sentence of the second trial, whether to second life or second death, will have fully swallowed up and destroyed the penalty of the first sentence, as well as the hopes which attached to it. Hades is never associated with the second death, because those who go into the second death are in no sense "*prisoners of hope*"; they are utterly destroyed, extinct, without hope of any deliverance by resurrection. Hence the propriety of *hades* being *destroyed.*

The destruction of the first death and hades commences with the beginning of the Millennial reign and continues to its close. It is a *gradual* process of casting into destruction. This is in harmony with Paul's explanation of Isaiah's prophecy, 1 Cor. 15:54, 55, "*Then* [when the little flock, "we," have been changed to the full divine nature and likeness and begun to reign and bless the world—*then*] shall be brought to pass the saying that is written."—Isa. 25:6-8, "He will destroy [cast into *destruction*, or in symbol "the lake of fire"] in this mountain [symbol of the "Kingdom of God" or the "New Jerusalem"] the face of the covering cast over all people [death] and the vail [ignorance] that is spread over all nations. He will swallow up [the first] death victoriously."

So then the casting of death and the grave into destruction during the Millennial age, is a part of the second destruction which will include *every* improper, injurious and useless thing. —Isa. 11:9; Psa. 101:58. But the second death, the sentence of that second trial, is final; it will never be destroyed; and let all the lovers of righteousness say Amen; for to destroy the second death, to remove the sentence of the second trial, would be to let loose again all the evil systems (beast etc.) and Satan, and all who love and practice wrong and deception, and dishonor the Lord, to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL*

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

* [This article was reprinted from issue of November, 1883, which please see.]

CHRISTIAN SCIENCE AND MIND CURE

In our July issue we classed among others who deny the ransom, and thus reject the work of Christ and teach another gospel (Gal. 1:6, 7), the so-called Mind-curers and Christian Scientists. Some of our readers not having noticed this in their teachings, requested our re-examination of the subject, suggesting that there is a difference between so-called Mind-curers and Christian Scientists, and that while the former ignore God and our Lord Jesus, the latter acknowledge them and claim to perform cures in the merit of Christ and by the power of God.

We have re-examined the subject, and reach the conclusion that the two classes of healers work on exactly the same principles, except that the Christian Scientists find it prudent, in that it becomes popular with a much larger class, to call it Christian, and to refer occasionally to God and to our Lord Jesus, and to quote here and there texts from the Bible, which for most part are out of connection or wholly misapplied to their "science." Doubtless some children of God are for a time at least deceived, and fail to get the real idea, and place a religious and favorable construction of their own upon the sayings and doings of these scientists.

The "scientists" are mostly women, one of whom—the author, inventor or discoverer of the science—writes her name "Rev. Mrs. M. B. G. Eddy" in the *Christian Science Journal* which she edits. She teaches her disciples the "science" for the sum of three hundred dollars, and gives them six lessons in theology for two hundred dollars additional. If the price be a good criterion by which to gauge the value of this "other gospel" and its teacher, it is certainly far in advance of that of Jesus and the apostles and their message.

The basis of their theory, as set forth in this official *Journal*, is that the real man is an immaterial being, whose body is his house, and has no more real feeling than the wooden or brick house in which it in turn dwells. They claim that pain and sickness are really nothing but mental ailments, imaginations; and that if people can be made to believe they are well and sound, their bodies would rapidly become so;—they would not be subject to sickness and pain, but would gradually go on to perfection, and thus death would cease to reign and Christian Science be the great Deliverer or Saviour.

It calls Christ the "Master Christian Scientist," yet *really* it puts the Rev. Mrs. Eddy as the *Great* Christian Scientist, the teacher over and above all others whose efforts are already more successful than those put forth by Jesus in advancing the science, and in whose hand now the whole world is to be revolutionized and brought to endless life and freedom from all pain, sickness and death. If, therefore, Jesus were a Christian Scientist who was trying but failed to do what Mrs. Eddy claims *she will succeed* in doing, it follows that she, and not our Lord, is the great teacher, saviour and deliverer of the dying human race.

To show that their claims, are not overstated, we give below some quotations from the July, '86, issue of the *Journal* edited by Mrs. Eddy, as follows:—

"It [Christian science] is still centuries ahead of the world in its teachings. When its author planted her feet on the rock of Truth, twenty years ago, saying, '*All is mind*, there is no matter; all is life, there is no death; all is good, there is no evil; all is love, there is no hate,' who listened, who saw, who read, who cared? Oh, faithful one! we can come into a true conception of thee, sharing *thy love and power*, only when we pattern our ways after *thine*, heeding *thy precious words.* Oh, patient Mother! we see thee dearer as we grow older in truth. We learn that THIS BOOK *which thou hast bequeathed to us* [Science and Health, *price $3.00*] is the outgrowth and epitome of a life spent in closest walks with God. We are willing now to follow *as thou leadest*, ... as thou revealest to us the *mother-side* of God! We take *this* blessed key which *thou* dost place in the hands of the faithful to unlock the seals of error. This *discovery* of the Truth, that heals as well as *saves*, has made her as truly the Deliverer of this people as was Moses to the children of Israel."

This quotation, we doubt not, is quite sufficient for *our readers*, to show the tendency of this Christian science to be *anti*-Christian—in opposition to Christ, replacing him and his words by the false teachings of this woman and her science

falsely so called, which makes void the words of God concerning sin, death, the ransom, the mode of deliverance and the Deliverer. By a further quotation it will be seen that God, though often referred to by them as good and kind and loving, etc., is not considered as a personal being, but as a PRINCIPLE OF GOOD, after the idea of the Brahmins of India.

From the same journal (page 100) we quote:—

"When I first understood that '*God is principle, and not person,*' it was like a great light suddenly shining."

Another writer in the same states it thus:—"What is Christian Science? The understanding of an everywhere-present and everywhere-powerful PRINCIPLE OF GOOD. What are the purpose and result of Science and Health? To explain the whole of this PRINCIPLE, to *reduce* divine love to human perception, to interpret God *on a purely practical and scientific basis*, ... that each may at once begin to understand GOOD."

Their teaching that disease and pain are produced by imagination, and are curable in the same way, is shown in the following quotations (p. 93):—

"Man is an inventor of disease as well as of other things, and the doctors are busy at all times encouraging their patients to develop their inventions and take out patents therefor, death being the final patent or perfected invention. . . . . The medical fraternity are ever inspecting and probing the body of man in search of some new symptom, ailment, or disease, and what they *look for* they generally find or help the patient to find." Again we read (page 85), "Let the diseases of mortal thought come to an end; then the diseases of the body will perish, for these are *nothing but abnormal thoughts.*"

As a sample of how these would-be teachers destroy or make void the Scriptures, darken the understanding, and cover the truth, in their endeavor to have some texts fit their theory, we quote from the editorial columns as follows (p. 90, 91):—

"'The soul that sinneth, it shall die,' *means*, that mortal man (*alias* material sense) that sinneth shall die; and it is the commonly accepted view that *soul* is deathless. Such is the divine mind, for soul cannot be formed or brought forth by human thought, and must proceed from God; hence it must be *sinless*, and destitute of self-created or derived capacity to sin." [In other words, this Scientist, in a roundabout way, contradicts the Scripture she attempts to explain, and teaches that the soul can *neither sin nor die.*] She continues: "Now, if soul sinned, it would die, for 'the wages of sin is death.'"

Page 86 explains that "the power over disease was NOT A SPECIAL GIFT, but an understanding." [Compare this with Paul's statements, 1 Cor. 12:7-11, 28-31.] On page 97 we read: "We are *growing* into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine *development* as sons and daughters of *Good.*" On page 91 the editor speaks of Jesus Christ as the Master Metaphysician; and on page 102 she declares herself the *discoverer* of the science of mind-healing. Then, with the same inconsistency which marks every topic of this journal, we read a contradiction to this "*discovery*" and "development" theory in the editor's remarks on page 94. She there hints that Jesus was even greater than herself and perhaps a *co-discoverer* of the "science" (?), though she ignores the apostles. She says: "Some day Christian Science will enable us to enjoy a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude without procuring the loaves and fishes through the usual channels of supply . . . . [not through a *gift* of miraculous power, mark you, but] "through the *power of the mind.*" She argued that "if *belief* PRODUCES DISEASE, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfillment of spirit in all our material surroundings, flowers and fruit not excepted."

This "scientist" (?) evidently sees that to claim that diseases are merely *mental affections*, would demand a similar *explanation*, of the same principle when applied to the lower animals and "flowers and fruits" and this she offers in the above statement. "False belief" may prevent perfect "*flowers and fruits.*" This is consistent, but at what a cost! At the cost of common sense and reason. At the cost of *reasonable* people doubting her sanity, this editor thus claims that not only human ailments are all mental emotions, imaginations, and not realities, not actual, but also that the blight and imperfections of plants and fruits and flowers are the result of *their* mental imaginations.

And yet it is more reasonable to believe this concerning plants and flowers than for a man or woman who has experienced pain to convince himself that he only *imagined* the pain from the ulcer, the wound, the bruise, or amputation. How about the various diseases of children? How could they imagine themselves into the measles, croup, etc., etc., before they are old enough to think at all? And why do they all always imagine the *same* ailments if it is imagination? This is as contrary to reason as the thought of a flower or tree blighting and dying from a "*false belief*" that it is decaying and dying.

This so-called "Christian Science" is of itself unworthy of so much attention as we have given it, but the fact that some of our readers have been deluded by it, is our justification. The system is a mixture of a very little truth with a great deal of theorizing, and as a whole, it is directly antagonistic to the truth.

It *rightly* claims that sickness and pain and death are abnormal conditions, that these are not the conditions under which God designed man should live. They err greatly when they think these things *wholly* imaginary (though undoubtedly some are in part at least imagined). They ignore often, and sometimes deny the fall of man, as recorded in Genesis, and taught by Jesus and the apostles. Denying this they see no reason why sickness, pain and death are in the world, except *imagination.* They see not that *by sin* came death and all its train of misery. Hence they see not the *ransom* feature of Christ's work, and place him on a plane with *their* teacher, Mrs. Eddy, the subsequent *discoverer* of the same science of healing which they say Jesus practiced. To them Jesus is a Saviour of the same kind, only to a less degree than Mrs. Eddy, since he merely *attempted* to introduce the "science," but failed, while she, the later discoverer of the science, it is claimed is succeeding and will fully succeed: and hence she will be the *real* Saviour and Jesus the unsuccessful deliverer.

Blinded by their theory, they see not the great divine plan of the ages, nor the relationship in that plan, of sin, pain and death to the ransom given eighteen hundred years ago, and the resulting *restitution* of the age now dawning. Consequently the wonderful growth of knowledge upon various subjects witnessed in the past twenty years, and the incipient steps toward restitution such as faith cures, mind cures, etc., they regard as the natural development or growth; while we, instructed by the Word of God, see them to be marks of the dawning of the new age, because it is "*due time*" for him who redeemed all to begin the great work of restoring those whom he ransomed.

That these who call themselves "Christian Scientists" are somewhat different from what are called "Mind-Curers" or "Mind-Healers" we admit; yet their methods and theories seem to be exactly the same, except that the so-called Christian Science is more deceptive in that it clothes itself as a messenger of light, calls itself Christian, and quotes and misapplies Scripture where it can. It even prints a cross upon the title page of its organ, "The Christian Science Journal," from the July, '86 number of which, the above quotations are made.

How many cures they do we know not, nor does it matter. Neither class of mind curers however, claim to do them through the merit of the ransom; on the contrary they ignore all necessity for a ransom when they ignore the reality of sin and its consequences, claiming that it is all imagination.

Beware of and reject every theory which rejects the ransom, even though it adheres to the name Christian and quotes from the Bible.

HOW WE LEARN

[Reprint of poem in issue of February, 1886, which please see.]

ENDURANCE

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—yet faint thou not.

Nor heed the shaft so surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.

—*William Cullen Bryant.*

UNDYING WORMS AND QUENCHLESS FIRES

"And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Isa. 66:24.

"It is good for thee to enter into the kingdom of God with one eye rather than having two eyes to be cast into hell [*Gehenna*]; where their worm dieth not and their fire is not quenched."—Mark 9:48. Verses 44 and 46 are omitted by old MSS.

The figure here used by the Prophet and by our Lord, represents the utter destruction of the *second death*. We say figure, because it must be evident to the surface reader even, that there are no *immortal* worms and that a fire which would burn ceaselessly is not conceivable.

The basis of fact upon which the figure rests is alluded to in our Lord's reference to Gehenna (translated *hell* in the common English versions). Gehenna was the Greek name for a valley outside Jerusalem called in Hebrew, "The valley of Hinnom." It was the place for depositing the offal, garbage, carcases and filth in general of the City, and in it fires of sulphur were kept burning to destroy the carcases and thus prevent infection and pestilence.

Sometimes a carcase would lodge upon a ledge of rock and not fall into the fires and then the maggots would surely destroy it. None were permitted to quench or extinguish those fires and hence they burned until the substance was consumed.

It became customary to cast the "carcases" [dead bodies] of criminals of certain classes into that Valley of Hinnom or Gehenna, instead of giving them decent burial. [Nothing was ever cast alive into Gehenna; the Jews were not permitted to *torture* any creature.] Thus Gehenna came to be noted and detested and dreaded as an *extreme* of punishment. It thus became a synonym for utter and hopeless *destruction*, the opinion prevailing that those decently buried would be resurrected, but that those destroyed in Gehenna were blotted out of existence forever.

With this idea already in the minds of his hearers, how appropriate that our Lord should use Gehenna as a symbol or figure for the *second death*, the utter and final destruction of all the incorrigible; a destruction sure and detestable among the filth and offscourings of the new order of things.

Jerusalem itself was a figure or symbol of the kingdom of God, the New Jerusalem; and even its Gehenna or valley of destruction was an appropriate figure of the second death, the utter extermination of all things abominable and filthy in the close of the Millennial age.—Rev. 22:14, 15.

The prophet's remarks point us down into the future to a time when the new heavens and new earth are fully established (verse 22) under the Prince of Glory, when full knowledge and ability having come, *all transgressors* will be consigned to the second death, the anti-type of Gehenna, and when only the righteous shall live to serve and obey and enjoy God's blessings. Then all such shall see the justice as well as the wisdom of the utter destruction of the incorrigible, willful enemies of right. As it is written: "They shall be an abhorrence unto all flesh."

THE DIVINE FASHIONER

The sculptor, with an ideal form in his thought, produces a statue from the block of marble. Every measurement of the block, every turn of the drill, every blow of the mallet upon the chisel, and every effort of the sculptor's mind, goes to make up the finished form, which is the production of his ideal, as nearly as the materials would admit. So, our Lord, as our Maker, has the idea toward which he seeks to form us. And all his operations are but steps in the work of our formation. Every measurement of our life by the divine truth, tests our capacity to attain the ideal; every turn of the drills of penetrating precepts of life, prepares us for the ideal character; every blow of the hammer of circumstances is, in the hands of the divine providence, constantly shaping us toward the heavenly pattern. And, in the perfect economy of our Lord, never do we have to bear one measurement, or one penetrating cut, or one blow of circumstances, that is not absolutely needed to produce the most perfect work which *we will allow* to be done within us.—*Sel.*

THE LAST NUMBER—FOR SOME

DEAR READERS:—You all know that we *do not* follow the common custom of "begging," "coaxing," "dunning," etc. Your experience in receiving extra papers, tracts, etc., free, teaches you too that the TOWER is not published for worldly gain. And yet you all know that money is needful to carry on the work. We make these statements as a preface to the announcement that we are about to STRIKE FROM OUR LISTS the names of a large number, from whom we have *not heard for more than a year*. This course is a necessity because some remove without notifying us, some die, some lose interest, etc. Some stricken off may have deep interest, hence we now say to all who have not subscribed during 1886, nor asked to be put upon the "poor" list for 1886, to write at once. Do not trust to me, and think that the editor *knows you want it, etc.;* for I have not the time to devote to revising the lists myself, and must entrust it to office help who go only by the *marks* on the subscription books.

Understand clearly, dear friends, this does not relate to those who send their subscriptions at the first of the year; such are not in *arrears* and should not send now, but at the usual time. Nor is it intended to cut off from our list a single one of the Lord's children who worthily receive the TOWER FREE, because too poor to pay for it. It will appear strange to some that *any* cannot by care and self-denial spare fifty cents a year, one cent a week; and yet we have *very many* on the free list as *"The Lord's Poor,"* who we believe *cannot pay*. Some of them are invalids, some aged and dependent upon children or friends opposed to the "good tidings of great joy." We want all such to remember that they are as *welcome* to the TOWER as to the air they breathe. But they *must* write at least a card, once a year, stating their interest and desires and their inability to pay. See the "Terms" above.

THE NEXT number of the TOWER will be a *special* one. Do not expect it before December.

Of the present number we print an extra supply. Order as many as you please for those you think it would benefit, or send us their addresses plainly written. No charge.

KIND WORDS OF COMMENDATION

Millennial Dawn. One's first thought on taking up this volume is that it is the work of some good-meaning but over-zealous Christian who, in order to add strength to and fortify the faith that is within himself, has been led to "rush in where angels fear to tread" and to fix the day and hour of the Saviour's second coming, as so many have already done. However, the reader is agreeably surprised, before he has read half a dozen pages, to find that such is not the aim and object of the book; that, on the contrary, there is nothing of the prophetic about it, and that it is the product of a wise and thoroughly Christian pen. The work is a serious and philosophical review of "the plan of salvation" as laid down in the Book of Books. No other authority is quoted except the Bible, the writer stating that it is his endeavor to divorce his subject as completely as possible from all opinions of men, and to give his readers the truth undefiled from the fountain head. The work is admirable in many ways, being produced in a style sufficiently pleasant and attractive to at once fix the attention of the reader, while the subject matter, relating, as it does, to the "old, old story," can never grow prosy or dull. The book is calculated to do good to all, whether a young recruit, an old soldier of the cross, or one blindly groping in the dark. As a reference book for the Bible student it is invaluable, and no Christian household should be without it.—*Galveston News, Sept. 5, '86.*

Millennial Dawn, the Plan of the Ages. A remarkable book! A book for the times! It is emphatically *A Helping Hand for Bible Students.* In these latter days, when Christians are so eagerly seeking the light of God's word, to interpret passing events and to forecast the dawning future, so pregnant with tremendous import to all mankind, this book comes as a soothing, satisfying draught from the fountain of all truth, knowledge and wisdom. Every earnest seeker after truth, every sincere student of the Bible, will do well to secure a copy of this remarkable book at once and enjoy the feast of fat things which it contains.—*J. E. Jewett in Christian Herald, Oct. 7, '86.*